

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXIII, No. 17 }
WHOLE No. 570 }

August 21, 1920

{ PRICE, 10 CENTS
\$4.00 A YEAR

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Chronicle

Peace Conferences.—The Polish situation has suddenly, though not unexpectedly, taken on an international character with alarming potentialities for the peace of Europe. Three events have given sharper definition to the problem: the publication of the note sent by the United States Secretary of State to the Ambassador of Italy, the speech of Lloyd George on the Polish situation, and the recognition by France of the South Russian Government of General Wrangel as a *de facto* Government.

Writing in response to a request by the Italian Ambassador, that the United States should express its views on the Russian advance into Poland, Secretary of State

The American Note

Colby declared that: This Government believes in a united, free and autonomous Polish State, and the people of the United States are earnestly solicitous for the maintenance of Poland's political independence and territorial integrity. From this attitude we will not depart, and the policy of this Government will be directed to the employment of all available means to render it effectual.

Starting from this position, Mr. Colby said that the United States was not opposed to the efforts being made

to arrange an armistice between Poland and Russia, but could not approve of the expansion of these efforts into a European conference. Such a conference, he added, would probably involve two results: "the recognition of the Bolshevik regime, and a settlement of the Russian problem almost inevitably upon the basis of a dismemberment of Russia." From both of these results the United States "strongly recoiled."

Mr. Colby said that the United States was in deep sympathy with the Russian people and was most desirous that Russia should resume a leading place among the free nations of the world; he quoted numerous instances to show that such had been the consistent American attitude. For the present Russia, he declared, was helpless in the grip of a non-representative Government, whose only sanction is brutal force, and the United States was unwilling that that country should be further weakened by a policy of dismemberment, conceived in other than Russian interests.

The Bolshevik regime, he continued, lacked the consent of a considerable proportion of the people, it began with violence, has since prevented free elections, and has maintained itself by savage oppression. While the United States was prepared to recognize any form of government representing the free-will and purpose of the Russians, provided they had not put themselves out of the pale of friendly interest of other nations by the pillage and oppression of the Poles, this country could not recognize the present rulers of Russia as a Government with which friendly relations could be maintained. This determination was based on facts beyond dispute, namely, the Russian regime has openly boasted that it has no intention of carrying out agreements entered into with non-Bolshevik Governments, on the ground that such compacts have no moral force: the Bolshevik Government has declared that it depends, and must continue to depend, on revolutions in all other great nations, including the United States; the Bolshevik regime is under the control of a political faction with extensive international ramifications, which has for its openly avowed aim the promotion of Bolshevik revolutions throughout the world, the agents of which have been repeatedly declared not to be bound to observe any agreements of non-interference with other nations. In view of these facts, Mr. Colby declares that the diplomatic service of Russia would become a channel for intrigues and the propaganda of revolt against the institutions and laws of countries with which it was at peace. With such a Government the United States can have no friendly relations.

The United States, on the other hand, desires that the territorial integrity and the true boundaries of Russia should be respected, and, to this end, that all foreign troops should be withdrawn from these boundaries and that this withdrawal should be accompanied by an announcement that no transgression on these boundaries shall be permitted to Poland, Finland or any other Power. These boundaries, however, should not include Finland proper, ethnic Poland or the territory to be assigned to Armenia.

The note, therefore, insists on the maintenance of Poland's political and territorial integrity, the impossibility of giving recognition to the Bolshevik Government, and the preservation of true Russian boundaries. Mr. Colby concludes with the statement that the policy herein outlined will command the support of the United States.

The British views on the Polish situation were expressed by the Premier on the same day that the American note was published. Mr. Lloyd George began by saying that the Government wished to take the House into its confidence before committing itself to any definite action; he referred to the fact that communications between the Soviet Government and the British Government had been in progress and were known to the members, he declared that in the judgment of the Cabinet the Polish attack was unjustified and that it had been made in spite of the warnings of both France and England; as a consequence the Soviet Government was entitled in any conditions of peace to take these two facts into account, and was justified in demanding guarantees against repetition of an attack of the same kind. He denied, however, that such aggression justified retaliation, reprisal or punishment which should go to the extent of wiping out national existence. Whatever might be the guarantees demanded by any government, they should not involve the destruction of the national independence of any country. Passing from the moral aspect of the case, the Premier took up the aspect of expediency. He declared that the repartition of Poland would be not only a crime but a menace to the peace of Europe, for which the independence of Poland was an essential requisite.

Lloyd George's Speech

In his outline of the events which led up to the present situation, he said that the representatives of the Allied Powers at Spa had made it an essential condition of any support of Poland that the latter's armies should be withdrawn to the ethnological boundaries of their own countries, and that application should be made by Poland to the Soviet Government for an armistice with a view to negotiations for peace. Poland had consented, and the Allies had suggested to the Soviet Government that they should send delegates to a conference at London. The Soviet Government had replied that it preferred to deal directly with Poland. After many delays, during which

the Soviet armies had penetrated Poland, a meeting had at last been arranged to be held at Minsk.

The action of the Allies would depend on the results of that meeting. If the Poles refused to accept conditions that the Soviet Government was entitled to impose, the Allies could not support them. If the Soviet Government imposed conditions absolutely inconsistent with Polish independence, the Allies could not remain indifferent. Under the terms of the League of Nations, they would have to give aid to Poland, not military aid, which is not contemplated by the League, but economic aid and pressure, combined with military advice and guidance; they might even go so far as to give assistance to General Wrangel by allowing the stores accumulated in his vicinity to be put at his disposal, for which purpose the British fleet might be used.

Mr. Lloyd George then took up the charge, made by the British Labor party, that Great Britain was engaged in a reactionary conspiracy to destroy a democratic Government represented by the peasants and workmen. He declared that, according to the statements of the Socialists themselves, the Soviet Government was neither Socialistic, Christian nor democratic, but an autocracy, representing about one-thirtieth of the people, employing military and industrial compulsion on the rest of the population and trying to tyrannize over the workers of the entire world. He added that free elections were prevented in Russia and that there were no workmen or peasants in the Government. The Premier said that Great Britain had supported the three successive revolutionary movements in Russia, but had refused to support the present Soviet Government only after it had failed to keep its bond with the Allies. If the Soviet Government wanted peace, they could have it; but if they were determined to challenge the institutions on which the liberties and civilization of Europe depended, they must meet the Allies at Phillippi.

The day after the British Premier outlined what was taken to be the united program of the Allies, the French Government announced that it had recognized the South

France Acts Independently Russian Government of General Wrangel as a *de facto* Government. This announcement was made in the

following Note:

The French Government, taking into consideration the military success and strengthening of the Government of General Wrangel, as well as assurances received as to the democratic form of his administration and his respect for engagements of the former Russian State, has decided to recognize as a Government of fact the Government of South Russia.

This independent action of France caused great surprise in diplomatic circles, especially in England, where Lloyd George at first declared that the announcement must surely be a mistake. But later events removed this impression, and there was considerable comment on the divergence of British and French action in the press of the world. M. Millerand declared that too much was

being made of the difference in views of the two countries, and that England and France were continuing in friendly co-operation, in spite of the fact that France had found it advisable to follow its own traditional policy towards Russia and Poland.

France has made her attitude on the matter still clearer by the note sent by the French Premier to Washington, in which he declares that the Government of the Republic of France is in entire accord with the Government of the United States, both in its estimate of the non-representative and untrustworthy character of the Soviet Government, and in its outline of policy. France, M. Millerand says, "can accord neither recognition nor official relations nor friendly reception to agents of a Government resolved to conspire against our institutions," it desires to aid the Russian people in the future, and it believes in the necessity of maintaining the political independence and the territorial integrity of Poland.

France.—The Noblemaire Report, as given in *La Croix* of Paris, thus summarizes the points on which negotiations were carried on between the French Government

**The Noblemaire
Report**

and the Holy See with regard to the renewal of diplomatic relations with the Vatican: 1. The relations must have a normal and permanent character, and be maintained by a regularly accredited ambassador. "The principle of diplomatic reciprocity is not contested." A Nuncio, agreed upon by both parties, shall be sent to Paris within a year of the arrival of the French ambassador at Rome. 2. France asserts her desire to continue her traditional policies of protection towards the Catholics in the Orient; she also claims the preservation of the privileges always accorded to her representatives in Palestine, Syria, Constantinople and the Levant. She evinces an equal concern for the maintenance of her rights in the Extreme Orient, and in a general way wherever her interests and those of the Holy See may happen to clash. 3. In Europe, the work of the treaties inspired by justice and ideas of national autonomy "is apt to be strengthened by the pacifying influence of such a high moral power as the Pope's." France, anxious as she is to maintain a durable international peace, desires that the Holy See shall use its influence to assist her in reaching such a legitimate goal. 4. The resumption of diplomatic relations shall not in any way cause any modification in the present French legislation "as regards cult, schools and associations." The French Government shall not claim any of the advantages which it formerly enjoyed under the Concordat of 1801. They expect however that the Roman Curia shall grant to them, so far as the choice of bishops is concerned, a treatment equal to that of the most favored nation among such as maintain a representative at the Vatican and are in a condition similar to that of France. 5. All possibility of misunderstanding must be eliminated for the day when the President of the Republic shall return to the King of

Italy the visit paid by the latter to the French nation and the French army. It is only after his call at the Quirinal, and by starting from the French Embassy to the Holy See, that the Chief of the French State shall go to the Vatican, thereby following the example given by so many rulers, and without this practice proving the least lack of respect toward the Holy See, "to whom all legitimate deference is due." The report then states that on each and all of these various points a complete agreement was reached.

Great Britain.—In the conference held at San Remo Great Britain received from the League of Nations a mandate for the control, administration and protection

**England and
Zionism**

of Palestine. Since then a civil administration has been installed in place of the military government with Sir Herbert Samuel as High Commissioner. But as Cardinal Bourne pointed out at the National Catholic Congress at Liverpool, there has been introduced into the administration of Palestine an element of an unique character without precedent or example. In November, 1917, Mr. Balfour promised Lord Rothschild that the British Government would favor the establishment in the Holy Land of a Jewish National Home. This, it is clear, cannot be intended except for the large section of Jews never fully assimilated by the nations wherein they dwell and who, owing to their nationless condition, are a source of constant national and even international disturbance. But as Cardinal Bourne says of the scheme:

I cannot believe that the statesmen who have conceived it have realized or foreseen its immediate still less its ultimate consequences. There are many questions rising out of it which remained unanswered; but the salient fact that a non-Christian influence is being deliberately set up in the land from which countless generations of Christendom have longed and striven to oust a non-Christian power, is so tremendous in its import that, without the smallest anti-Jewish prejudice, men of every Christian nation are justified in asking, as they are actually asking, what is the purpose, what is to be the outcome of so grave a political departure?

One wonders. With Turkey as her pawn in the past it would be interesting to know what England intends by introducing this new piece into the mere game, as she seems to conceive it, of international politics. The people themselves in Palestine are protesting against this invasion of Zionism and Cardinal Bourne shows from documents how real the danger is of a complete economic and financial Zionist domination.

Ireland.—On August 13 the *Freeman's Journal* announced the resignation of E. Wylie, the legal adviser to Viscount French. To prevent this resignation taking place a movement headed by Bonar Law, Government leader in the House of Commons is expected and has indeed been announced, an offer to Ireland of Dominion Home Rule with full fiscal authority. The Irish Union-

ist Anti-Partition League came out recently for self-government in Ireland, denouncing the present Government bill as unacceptable to all Ireland. The Wylie resignation is the second in a week, Sir Thomas Stafford too having handed in his portfolio because, as he stated, "the Premier refused to take the only step giving a chance for peace, namely, the firm and immediate offer of a form of dominion government."

As announced, last week, the British Government made good its threat to prevent the landing of Archbishop Mannix on the territory of the Irish Republic. Gilbert

The Seizure of Archbishop Mannix

Chesterton characterizes the "whole Mannix affair as a gigantic farce in which the British Government has played an extraordinary part." The English publicist cannot see "what harm one man is going to do in Ireland."

His views as reported in the *New York Times* are in part as follows:

Meanwhile the British Government has acted a sort of miracle play to the intense amusement of the rest of the world, playing Herod to Mannix's John the Baptist. Such a thing could never have happened in the eighteenth century, when, had Mannix lived, he might easily have been hanged or assassinated or something equally horrible happened to him, which would never have been advertised. Most of the Irish Roman Catholics take little interest in the political opinions of their priests therefore let Mannix alone. His cordial reception in America was due partly to the large number of Irish-Americans, whose welcome was naturally vociferous, and partly because the average American is brought up to believe that England is a tyrant. This idea needs removing to foster the Anglo-American brotherhood.

The only point that could have been raised is "against the Archbishop's moral theories. How could he stand in the pulpit and plead in support of murder and cold-blooded assassination? . . . It will take time to make America believe that England is not a tyrant, but it can be done, though history has nasty things against England and history is strengthened by the tyrannical treatment of Archbishop Mannix." There have been no statements issued by Archbishop Mannix, who is now in London, bearing on his future plans. It will be remembered that his purpose as avowed by himself was not "to plead in support of murder and cold-blooded assassination." It was to visit Ireland, his native land and inform the Irish people that they had the sympathy of lovers of freedom in Australia and America.

On August 15 mass meetings were held in London, Montreal, New York and Philadelphia to protest against the coercion act lately passed by the British Parliament

Mass Meetings of Protest

and to voice the indignation of freemen everywhere against the imperialism manifested by the action of the British Government in removing Archbishop Mannix from the steamer *Baltic* and preventing his landing on the shores of Ireland. The meeting in London was held in Trafalgar Square and was attended by 8,000 people. Flags of the Irish and American Republics were everywhere in evidence and there was no disorder. The

Philadelphia meeting was the largest ever held in that city and at the New York meeting 15,000 people crowded Madison Square Garden. The note sounded in each meeting was the same. Speakers voiced the sentiments of the different audiences and the sentiments were the same in London as in New York and Montreal: British imperialism had by overt acts shown its hand. That hand was raised against liberty and justice. It was the duty of freemen everywhere to protest against violations of justice and liberty committed by a government that had just been saved from disaster by the arms of freemen from every nation that had recently fought against imperialism in the World War. Protestant and Catholic, minister and priest, soldier and civilian spoke one message. It was the message of freemen denouncing the acts of tyranny masking behind a government that had perverted the very aims of government and order.

Poland.—The Russian Soviet armies were so near the capital of Poland on August 14 that the citizens of Warsaw at dawn could see on the clouds the flashes of artillery fire and sometimes hear the guns.

Closing in on Warsaw

It was reported last Saturday that the army of defense has reformed on shorter lines only twelve miles from the city. On the same day a Red cavalry detachment of 2,000 men, reinforced by infantry, was said to be approaching Warsaw from the northwest, advancing rapidly toward the Vistula. The capital's defensive lines extended from the fortress of Novo Georgievsk through the fortress of Zegrze through Radymin, just beyond which the Bolsheviks brought up artillery August 14, through Ceglow to the fortress of Ivangorod, sixty kilometers above Warsaw, on the Vistula. Crossing the Bug River in the region of Brest-Litovsk, the Bolsheviks continued their westward drive, occupying Siedlce on August 11, and on the following day reached Kaluszyn, which lies just east of Warsaw within a gunshot of the Polish lines of defense. On August 13 a Moscow *communiqué* announced the capture of Mlawa and Pultusk, the latter city being considered by the Poles a particularly severe loss. At the end of last week the Bolsheviks were closing in on the capital from nearly all sides. The military governor declared the city in a state of siege, and no one but soldiers and officers were allowed to be in the streets last Thursday night. The citizens of Warsaw, to the number of 100,000, pledged themselves to defend the capital to the last breath, and President Pilsudski, receiving a delegation of citizens on August 14 declared that Warsaw would be protected until the very end. In the middle of last week hundreds of conveyances loaded with barbed wire streamed from Warsaw to the battle-front. All able-bodied men were relieved of other duties so they could fight in defense of the capital, women acted as couriers, and old men and boys were being drilled in the streets. The Government refused to set a date for the evacuation of the city.

Civilization and Its Factors

JOHN C. REVILLE, S.J.

IT is proverbially difficult to define many of the words with which we are most familiar. Thousands speak of progress and art, of Socialism and law and right, of truth and error and certitude. Those perhaps who use these terms most glibly would be hard put to it were they asked to state in precise language what they understand by them. It is thus with the word civilization. Few words are more frequently heard, none whose significance and import are more commonly misunderstood. At a time when on all sides it is repeated that civilization is undergoing a crisis, it is important to understand what it really means.

Long ago St. Thomas noticed that the etymology of words does not always agree with the meaning which common usage attributes to them. But in the case of the word civilization, etymology and popular meaning are closely allied. Derived from *civis*, citizen and *civilis*, civil, belong to, characteristic of the citizen, civilization means that civic life in society which is the opposite of the savage life. We call civilized those peoples who have reached beyond the savage state. Civilization is that ordered civic and social state, natural to man, in which and for which he was created and which rests upon the exercise of faculties proper to him as man. This undoubtedly is what was meant by Matthew Arnold when he defined civilization as the humanization of man in society, the satisfaction for him in society of the law of his human nature. In a more precise definition Guizot says that civilization "in its general idea is an improved condition of mankind, resulting from the establishment of social order in place of the individual independence or lawlessness of the savage life. It may exist in varying degrees, it is susceptible of continual progress." According to Father Ernest R. Hull ("Civilization and Culture," *passim*), civilization means the reign of law in three departments of government, police, personal conduct and morality. Civilization, according to him, is collective. While it affects the individual, it affects him not directly but indirectly through the multitude or the social body. Its results are a social and political life marked by some kind of permanence and stability. From these elements a civic, social standard is formed to which all can appeal and on which all can rely. Civilization is the reign of reason and law, savagery is that of caprice, impulse and passion. In the savage state, there is no common standard of right or wrong. No final arbiter, no permanent tribunal passes a binding verdict. In it there is no permanent security for property, person, life. Chaos umpire sits, violence rules. The tomahawk, the dirk and the poisoned arrow are the final judges. But civilization is the reign of law.

Strictly, civilization means no more. In its formal concept, it is restricted to that state natural to man, in which

he lived from the beginning, from which he seldom entirely departs. Man is made for that state: his nature clamors for it; he naturally gravitates towards it. The extra-social state attributed to him by Rousseau and the anti-social state assigned to him by Hobbes are figments of the mind and never existed.

Going beyond the purely formal element of civilization and embracing in the definition all its elements, we find that in the popular mind it means also culture. Culture, however, is something different from civilization, super-added to it. Civilization is directly concerned with the social body, culture directly affects the individual. Civilization is of the essence of the social state. The latter may not exist without the former. Culture affects it only accidentally. The African tribes scattered along the shores of the Great Lakes in the heart of the dark continent are civilized; their culture either does not exist or is rudimentary. Civilized man is the antithesis of the savage, cultured man of the barbarian.

All this is true, and it is well to call attention to the fact. For the two terms civilization and culture have been frequently misunderstood. But as in the races which have played an important part in history culture generally went hand in hand with civilization, the two have to some extent become identified. To the ordinary man civilization means the sum total of those factors which assure the prosperity and welfare of nations through the conciliation and the working of the social group with the greatest liberty possible of the family and the individual. All that furthers this end is progress, all that impedes it, decay. The means of action at a people's disposal, its technical and liberal arts, its commerce and industries, its equipment for the necessities, conveniences and luxuries of life must be appraised according to the way in which they further this ideal. In this view, the essential element of civilization is the religious factor. Theoretically and in the abstract civilization might exist with a purely man-made code of ethics, the result of a purely human convention or contract, coincident in some respects with the natural law, which is God's law, but not built and founded upon it. That is conceivable in the abstract, for the idea of religion does not enter into the formal concept of civilization. But in the concrete, no civilization has stood or can stand without the sustaining hand of religion. Without religion, it will crack and ultimately break under the strain of human folly and sin. Pius X then was right. When writing to the Bishops of France, he said, "Labor for the reform of civilization. That is essentially a religious reform, for without a moral civilization there is not true civilization, and there is no moral civilization deserving of the name, without religion."

Civilization rests upon certain permanent and immut-

able facts. When analyzing its full concept it is necessary to show that it embraces a moral and religious element. But a full share must also be given to the intellectual and material means of action which it employs and to the results which man obtains from them. A great blessing was conferred by God on the first man and in his person on all his posterity: increase and multiply. He was commissioned also to embellish the earth, to fit it to his needs and rational pleasure. That man has done so is a fact. The records of empires, our own eyes which witness the triumphs of engineering and industry, prove it beyond a doubt. Man has embellished, modified his abode. The external aspects of our civilization are as different now from those on which the Caesars gazed, as was the civilization of their times from those of Abraham. But if man has altered his abode, vastly modified the outward aspects of the earth and the conditions of his material existence, he has not substantially changed his own nature or gifts. He is now identical in all his essential attributes to the man that appeared at the dawn of history. The fossilized remains of the men of the remotest ages resemble man such as we know him today. In external characteristics they are similar to the men with whom we live. The men whose bones slumbered for centuries in mountain cave or forest bed were in all essentials like their descendants who walk the streets of Cairo or New York.

Identical in their physical characteristics with the men of today, the primitive peoples of the remotest ages, as well as those nearest to us in historic times, were evidently of the same intellectual and moral nature also. It is true that intellectual power and moral sense are different in various men. In some the power of thought reaches the highest form. Then it produces a St. Thomas, a Newton. In others it creeps along lower levels, as in the Batsuto or the Bushmen, where, however, it still makes them reasoning men and fits them for all their essential duties.

In all the same moral principles, echoes of the eternal and unchanging law of God, are found. In some dim and faint way at least, all recognize the deity, all worship it. They know that good must be done and evil shunned. In every stage of civilization men have felt the same aspirations, the same hates, the same loves. The heart of humanity is now what it was centuries ago under the tents of the patriarchs and behind the ramparts of Tyre. Men love and hate now by the waters of the Ganges, just as they did on the plains of Shinar when the world was young. Today as in the past, the heart of man is thrilled with the splendor of the midnight heavens as was that of Job when he considered the glory of Arcturus and his sons. It yields to the same passions, succumbs to the same temptations, is capable of the same heroic sacrifices. In its fundamental characteristics our humanity is today what it was 6,000 years ago. There is no reason to make us believe that it will be any different in as many centuries to come. The most permanent factor of civilization in the ever-widening circle of human progress,

is the foundation on which it rests, the nature of man himself. The stage which, brief actor of a day, he fills with the laughter of comedy or the sobs of his tragic story, may change. He remains identical to himself, immutable in his constitution and in his laws. If the grain of wheat buried centuries ago in the Pyramids were cast into our fields today, it would produce a golden ear exactly like those around it. If early man were to return to earth from the lake-dwellings or the cave-abodes of a long-departed past, in all essentials he would feel himself akin to the men around him.

The foundation on which civilization rests, man, remains then the same. But there is a vast difference in the conditions under which succeeding generations of men live. They have been reduced to four: the nature of the place in which they work out their destiny, the social conditions under which they live, the labor in which they engage and the means of subsistence which they have at their command. Two of these are more or less independent of man's will, the stage on which his lot has been cast, and the means of subsistence at his command. The others depend to a large extent upon his own choice. It is evident that the nature of the locality, the climate under which he lives must greatly influence him. One is the character of the Venetian merchant prince of the Middle Ages, master of the sea and lifted to power by commerce. Quite different that of the Switzer in his mountain home in the days of Tell. The Gaucho of the Argentina and the cowboy of our western plains might be mistaken for brothers; both are unlike the tobacco growers of Pinar del Rio or the coffee planters of Brazil. The man that fights his battles with the north wind at his back differs from his rival for power that dreams away half his waking hours by the shores of a tropic sea. The legendary shepherds of Arcady little resembled in character the fisher folk that with hearts of controversy buffet wind and wave off the headlands of the Arran Isles. Modified by locality and climate, man is also modified by industrial, political and social conditions around him. Despotism or liberty, poverty or wealth, peace or war, agriculture or commerce, these influence succeeding generations.

The history of civilization is the great world drama. No tragedy of the Athenian or Elizabethan stage contains such changes of fortune, such startling climaxes, such sudden falls, such unexpected returns, such splendors, such shames and crimes, such heroisms. Nations are the protagonists, continents the stage, empires the stake, crowns and scepters the baubles and the lures for which thousands struggle and die. To the careless observer, men seem to be puppets jerked to inexplicable movement and frenzied to grotesque mood by some invisible, relentless power. But to the more reflecting some mighty purpose controls their acts and sways their lives. "*L'homme s'agite, Dieu le mène.*" Man moves and strives and exerts his restless energy, God guides him. The true philosophy of history consists in discovering the secret purpose of that mysterious yet benevolent Providence.

Modern Medical Missions

FLOYD KEELER

WHEN the disciples of St. John Baptist went to Our Blessed Lord to inquire, "Art Thou He that art to come or look we for another?" He gave them a set of credentials whereby they might know the answer they sought, and among these were the statement that the lepers are cleansed, the blind see, the deaf hear, as well as the final fact that "the poor have the gospel preached to them." Thus, at the very outset, the Catholic Church, in following her Master, is charged, indirectly, at least, with a care for the bodies as well as the souls of her people and her missionary work is made to include the healing of bodily ills as well as the relief of spiritual maladies.

In Apostolic times medical science, as we understand the term, was practically non-existent. The Laws of Moses, many of them, had a sanitary basis, but they dealt with prevention rather than with cure. In order, therefore, to carry out Our Lord's commission to the whole man, the Apostles were endowed with the power of working cures, by the direct interposition of those Divine laws. The working of the Apostolic miracles of healing were in a certain sense the earliest Christian "medical missions."

The enemies of the Church have so frequently charged her with being opposed to all scientific progress that some, even of our own, have acquiesced in the slander. In spite of the painstaking compilation of data by eminent Catholic writers, as for example, by Dr. James J. Walsh in his "Popes and Science" and other works, the general impression that the Church is unfriendly to scientific methods still persists, and it persists among Catholics to the extent that they still feel rather apathetic towards modern medical missions. American Catholics have only just begun to think in missionary terms, or to have more than a parochial outlook, and so far their thinking has, generally, only reached the stage where it recognizes the desirability of sending American priests to heathen lands. Thank God for that much, but it is far from being sufficient. We still act as though we thought these modern apostles were given, as part of their training, both the gift of tongues and the power of working healing miracles. We do not stop to consider that some years of grinding language-study are ordinarily necessary for even a passable ability to speak intelligently to Chinese or Japanese, for example, in their own tongues, and that a four years' medical course is usually the minimum prerequisite for doing anything really worth while in the healing art. Life is too short to try to make a medical missionary out of every priest we send to the mission field, even if it were desirable—which it is not—and so we must depend upon those trained in medicine to carry out this part of the Church's mission.

Protestantism which began with the denial of the effi-

cacy of good works has completely reversed its position and is now feverishly active in putting up schools, hospitals, dispensaries and other means of giving material aid to those who may come within the sphere of its missionary activities. No modern Protestant mission is without its medical adjunct and medical missions are given the same consideration as evangelistic missions. Indeed, it sometimes seems that the former are held in even higher esteem, for they are always lavishly supported. But Catholics, as a whole, seem oblivious of these things. Indeed, not long ago, a priest prominent in our missionary work in this country told me that he did not particularly approve of mission hospitals, as the well-equipped Protestant hospitals were always open to Catholics without restriction, and that we could thereby save our money for other more directly evangelistic works. He utterly failed to recognize the impression that would be made upon the native convert who was told that the Catholic religion was the only true one, which held real power for good, which lived up to Our Lord's injunctions, but who at the same time was told, when he became ill, to go for healing to a Protestant hospital. Even though no direct propaganda was made by the hospital staff, the impression would undoubtedly fasten itself in his mind that here was something to be considered, the religion which he had been told was false, doing for him the things which he had been told were signs of the true Faith. One's bodily ailments loom large in perspective and frequently dwarf the purely logical faculty. This might especially be the case in recent converts from heathenism. Can we afford to let such seed be sown and bring forth its fruit?

I do not mean to intimate that nothing is being done in the way of Catholic medical missions. I am aware of the existence of a number of mission hospitals and dispensaries under the care of Catholic societies, but I am also aware that they are very poorly supported, that in many cases their equipment in no wise compares with that of the Protestant mission hospitals in the same region and, moreover, I am aware that American Catholics hardly know of their existence. I speak subject to correction, but to the best of my knowledge none of these hospitals is controlled by any American Catholic society, or manned with an American staff. Yet there are young American Catholics who are anxious to devote their lives to the healing of the sick as a missionary calling. As Field Secretary of the Catholic Students' Mission Crusade I have had letters asking me where such persons might apply for information concerning Catholic medical missions and I have been obliged to refer them to Holland! In the Netherlands the "*R. K. Studenten Missie-actie*," which is an organization similar in purpose to our Crusade in this country, is making a specialty of the

work of medical missions. They set about gathering a systematic mass of information concerning the equipment and the needs of medical missions, but they have, naturally, confined their activities principally to Dutch societies. If a young physician or medical student in this country feels the desire to spend his life in mission work, must we tell him that he must first learn Dutch before he can do it?

The objects of this paper are several. First to ask that those who have any real information as to the num-

ber and place of American Catholic medical missionaries will send it to me at the Apostolic Mission House, Brookland, D. C., and secondly, that the needs of American Catholic mission societies for medical missions be made known also, that any who may be disposed to assist in such work may be informed how to do it, and finally that the American Catholic public may be led to realize the immense importance of medical missions in the modern task of evangelizing the world, and may be led to use every means in their power to foster them.

American and English Liberty

MOORHOUSE F. X. MILLAR, S.J.

“**A** GAINST the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake since history and experience prove that foreign influence is one of the most baneful foes of republican government.” “Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification.” In the light of this twofold statement from the Farewell Address of Washington the present drift in the literary, political and educational thought of the country calls for a strong protest against the thoroughly un-American tone of much of the propaganda now being carried on under the name of Americanism. The self-appointed or State-appointed Americanizer, ignorant of our real history or of its true meaning, is fast becoming a menace to the sanity of our laws and to the supreme wisdom of our traditional foreign policy.

In a very proud sense we are a nation of emigrants. Whether in our own person or in the person of our ancestors we came out of Europe in quest of a freedom from oppression or in search of a freedom of opportunity, under just law, such as no longer obtained in any of the many countries from which this nation is at present gathered. When Madison, moreover, in the preface to his notes on debates on the Federal Convention, spoke of the Constitution as that “on which would be staked the happiness of a young people great even in its infancy, and possibly the cause of liberty throughout the world,” he expressed what was very definitely before the minds of Washington, Jefferson, Franklin and of all who took any part in shaping the destinies of this people at the time when they first assumed “among the Powers of the earth, the separate and equal station to which the Laws of Nature and Nature’s God entitle them.”

In the days of his earlier liberalism and before the

French Revolution, with its futurist dreams, drove him back on something of an over-emphasis of the function of private property and of privilege, as a safeguard “from the invasions of ability” that recognized neither law nor conscience, Burke, with his eyes on conditions in Europe, said: “Nothing less than a convulsion that will shake the globe to its center can ever restore the European nations to that liberty by which they were once so much distinguished.” That he included England in this survey is evident from his whole career and from the way in which, in his speeches and writings he repeatedly harped on the necessity “of recalling the people of England to their ancient principles.” At the time when certain members of the Whig party were contemplating secession from Parliament as a protest in favor of the colonies Burke favored the measure insofar as he saw that “It would undoubtedly have an effect to revive the cause of our liberties in England, and to give the colonies some sort of mooring and anchorage in this country.”

Until recently, moreover, it was always held that we separated from England precisely on the ground that the liberty to which we had a rightful claim, both as men and as legitimate heirs of the “ancient liberties of England,” were being denied us. But now that university professors have begun to write our history backwards and to re-interpret it in the light of alien theories of government culled in principle from German and English philosophers, there are those in this country today who would have us reverse this judgment. Whether because of a merely superficial knowledge of modern England or else owing to their own deep ignorance of the real meaning of American liberty, many are now maintaining with Owen Wister that the good-will of England is important to us “not alone for material reasons, or for the sake of safety (*sic*) but also for those few deep, intimate ideals of law, liberty, life, manhood and womanhood *which we share with her.*” (*Italics inserted.*)

In view of the many dangers that lurk in this illusion of an imaginary common interest in a case where no real

common interest exists, it is decidedly good to hear the real American in David Jayne Hill scoring this abject attitude of mind in his latest work, "American World Policies" (Doran). Speaking of the nature of political authority as embodied in our Constitution and as entertained by most of our people, he says:

We consider that government is founded on rights inherent in the people who establish it and live under it, and that it has no authority except as it emanates from them. A free people may rightly constitute a State, which then becomes itself a possessor of rights in its relation to other States, because it is an institution for the protection of rights. If it is not an expression and embodiment of people's rights, it is merely an expression and embodiment of power.

The British Empire is not based on these conceptions. Its statesmen speak of "liberty," but liberty in Great Britain has never been held to be a natural inherent personal attribute. This is an American doctrine, and we made a revolution to establish it. The British Parliament rules whole nations against their will, in its own interest, nations which have no representatives in it. An omnipotent Parliament, restrained by no law, has under its control and rules under its laws more than one-fourth of the population of the earth, scattered over every quarter of the globe, without representation in its government.

The quarrel between the colonies and the English Parliament was a turning point for England. It was a question whether government was to continue what it had been ever since the days when Thomas Cromwell, Cecil and Leicester introduced Protestantism into the land to make room for their own Machiavellian policies—that is, a government oppressive of the many in the interests of the few—or whether the older medieval tradition of government together with the medieval principle that kings and governments are subject to the higher law of equity and justice no less than individuals, was again to prevail. Both the tradition and something of the principle had been recaptured by the Whigs in 1688 and at the time of our Revolution the Rockingham Whigs, then in opposition, were earnestly bent on bringing them to a fuller fruition. But England repudiated the principle when she drove us into rebellion and since then she has stood forth with nothing but the shell of her ancient tradition. Ours has been the destiny to carry it on in the fulness of its vigor down to the present hour, vitalized and solidly grounded in all the soundness of the medieval, scholastic and Whig doctrine "All men are endowed by their Creator with certain inalienable rights" to *secure* which "governments are instituted among men, deriving their just powers from the consent of the governed."

Thus political connection between the colonies and Great Britain was broken off because, as the English writer Stephen Leslie says: "English statesmen could only regard it from a shop-keeping point of view." Nor, in spite of Elihu Root's recent statement to the contrary, has England ever acknowledged the doctrine of inalienable rights in the individual, since the day when her kings got rid of the Pope that they might have wider scope for their arbitrary ways. The king's right to his throne is still regarded as of the same nature as a right

to a private estate. Political rights are still colored by the conception of their derivation from property in land.

Until quite recent years freeholders, as owners of the soil, might give notice to the rest of the population to quit, and today the owners of wealth conceive it to be their natural right to carry on government in their own interests. Every man, indeed, has certain sacred rights but these accrue to him, not in consequence of any inherent rights which would imply that the true source of law is in the nature of man and not in the possession of arbitrary power, but in virtue of "prescription" or tradition through his inherited position in the social organism.

Bentham, the father of English utilitarianism, who shaped the grooves for the English legal mind, looked upon our Declaration of Independence as a hodge-podge of confusion and absurdity. His first work was an attempt to refute the Whig doctrine of natural rights as he found it laid down in the "Commentaries" of the great Whig lawyer, Blackstone. Confusing this, in his own muddled way, with the Rousseauistic notion in the French "Declaration of the Rights of Man" which Burke so signally repudiated in his "Appeal from the New to the Old Whigs," he introduced his own theory of "the greatest happiness of the greatest number," or what has since been called the "felicific calculus." According to this the first condition of happiness is not "equality," which should mean equality before the law, but "security." The primary purpose of government is to provide this and the essence of government, in the utilitarian mind, is force; force distributed among subjects it is true, but since subjects, in this English conception, are simply moved by their own interests, they will apply this power as distributed to them to secure those interests.

In all this we have the explanation of England's attitude towards her dominions and it gives us the real sense of the phrase in Edward VII's proclamation to the princes and peoples of India (November 2, 1908): "I will not suffer them [conspiracies] to turn me aside from my task of building up the fabric of security and order."

In his "Address to the King" Burke, while pleading the cause of the colonies, predicted what would be the consequence to English liberties should the just demands of the colonies be denied them. He said:

Parliament is a security for the protection of freedom and not a subtle fiction contrived to amuse the people, in its place. The authority of both Houses can, still less than that of the crown, be supported upon different principles in different places; so as to be for one part of your subjects, a protector of liberty, and for another a fund of despotism through which prerogative is extended by occasional powers, whenever an arbitrary will finds itself straitened by the restrictions of law.

The truth of this prophetic condemnation of English imperialism is now borne out in the words of David Jayne Hill, taken from the book already referred to, and in which he develops the reasons why America should not enter the League as at present constituted. He says:

It would be an error to suppose that imperialism is essentially dynastic. Its present phase is that of race domination and

economic control. Imperialism is not so much a form of government as it is a lust for power. The greatest menace to the peace of the world today is the menace of the socialized State; which is based on a crassly materialistic philosophy, and if generally realized would transform whole nations into industrial and commercial corporations claiming absolute sovereign authority, pitted against one another in rivalry to possess the wealth of the world.

A true concept of liberty and of the nature and proper function of the State in relation to liberty is of greater moment at present than it ever was before, and if America is to serve the cause of peace it will not be by hauling down her flag for the sake of the freedom of England or of the British Empire.

An Echo of Reims

THOMAS F. COAKLEY, D.D.

IT is a far cry from medieval Reims to modern Pittsburgh; from the martyred French cathedral "whose glass, rivaled only by that of Chartres, now lies scattered in starry dust on its blood-stained pavement, and its fragments made the settings for soldiers' rings," to St. Paul's monastery, on the sunny slopes of one of Pittsburgh's many rugged hills. Yet the cathedral at Reims and the Passionist monastery have one thing in common. In each of them there is a rose window. Until its destruction by the German gunners, the one at Reims drew artistic pilgrimages for centuries. It requires no prophet to predict that the new rose window in the Pittsburgh monastery is destined likewise to be a Mecca for those who know good stained glass, and who love it with a love that almost grows into a passion.

There is always a calm dignity about genuine medieval glass. It is a material so superb, so stately, and so enduring that when used properly, a magnificent effect can be produced by the skilful employment of its rich sobriety of coloring and its harmonious contrasts. Glass is one of the choice productions of master craftsmen; not only has it a wide range of color, but it has well-nigh infinite variety, giving sudden and brilliant surprises.

The architecture of the Passionist monastery, Pittsburgh, it must be confessed with reluctance, has scarcely anything to recommend it above the ordinary, in spite of its enchanting situation and its commanding prospect. Its facade repels rather than attracts; there is nothing in the interior beyond the commonplace. You kneel to say a fugitive prayer, and as you rise to leave the church, the rays of the setting sun creep mysteriously subdued into what would otherwise be a gloomy interior, forming a picture that will be graven on your memory till you die. It is a great glow of solemn color, a wondrous mystic symbol of the light of Christ escaping in great floods from the summit of the Cross. And as you feast your eyes upon this vision you are teased out of thought by this exquisite rose, a veritable furnace of gems, high above the organ, grandly conceived, nobly expressed, and flashing back fire from every angle. Twinkling with an almost barbaric burst of splendor, it is the crowning

glory of the edifice, with its amazing deep, gem-like coloring. It seems to fulfil the Thomistic definition of perfect beauty, "unity with variety." Of the tones, some are rich and soft and delicate as those of a Persian rug, while others sing out with a sort of resonance as they burst forth into tinted flame. The heavy black lead lines, punctuating and dividing paragraphs of flame with lines of ink, give a continual contrast to the unaccustomed dignity and refinement of this glowing labyrinth of translucent jewels, flashing out into the gathering darkness like the glow of dying embers.

No imperial robe could exceed the splendor of the sheer loveliness of these tiny bits of colored glass, and no diamond merchant's tray could surpass the sparkle of this quivering crucible of color, running through the whole gamut of tones. The cool and lustrous emerald greens, the lordly violets, the royal purples, the vivid sapphires, the deep oranges, and the brilliant yellows are truly princely in their fine restraint of tone. It would be difficult to parallel the glory of the broad patches of deep, rippling, virginal blue, or to resist the imperious bugle cry of the resonant, dancing, gorgeous blood-red rays streaming from the blazing wheel of the rose. Nowhere else in Pittsburgh, except perhaps in St. Agnes' Church, and in the Synod Hall, and in but few places in America, New York, for instance, and Cleveland, and St. Paul, can one experience such a subtle sense of beauty as in their rich, pleasant mysterious tones. They produce on the beholder a feeling of awe, mystery and devotion, as if you were startled into ecstasy, and it is not difficult to imagine that you have wandered back into the forgotten centuries, and behold again the limpid dusky hues and the stupendous blazing colors of the great central rose at Chartres, or the far-famed lancets high up at Poitiers.

The new Pittsburgh window was designed and made by Mr. George W. Sotter, of Holicong, Bucks County, Pennsylvania. He made it as a memorial to his venerated father and mother, now dead, and he lavished upon it several years of unremitting toil, in his leisure moments, and expended upon it the full measure of his unusual genius. It was no "contract job," out of a catalogue, at so much a square foot. Mr. Sotter is a medieval glazier, if there ever was one. He thoroughly understands the limitations of his art, and he holds himself rigidly within the boundaries set by the medium in which he works, and it is interesting to record that to achieve this masterpiece in the twentieth century Mr. Sotter reverted to the Middle Ages for the basic principles and the formula which were the foundation of his notable success.

It is difficult adequately to record the impressions received from this truly fine piece of glass-making. It marks a new high level in this almost vanished art. One has to be present and feel the effect; you cannot describe a melody; you must hear it. Hence to enjoy this window you must see it, and it will produce upon the beholder, if indeed glass makes any appeal at all to him,

the tonic and ennobling effect of sonorous Gregorian chant, or the grave and majestic cadences of a symphony by Beethoven.

What must be the beauty of the Heavenly Jerusalem when even one window in God's earthly dwelling can be made so lovely? In it will be found almost every essential of serene and perfect beauty. It has repose, it has frankness, it has dignity, it manifests an enthusiasm, a seriousness of purpose, an exuberance of imagination, and a depth of religious feeling that in the United States is so rare as to be almost unique. In its honest use of honest materials, in its spiritual suggestion, in its play of transparent light and dim shadow, it produces an impression at once cool, chaste and reserved, making it incomparable among all the windows in the diocese, and giving it an honored place among the few really great windows in America, where the glass in God's own dwelling has risen above the commercial and the commonplace.

The color scheme has been carried out consistently and soberly, with supreme calm and superb self-restraint. There is nothing theatrical, nothing secular. We will look in vain for straining at effect, or for ostentation. There is no suspicion of affectation, no bizarre combination to set our teeth on edge. The result is an extraordinarily rich Oriental effect, quiet, restrained and restful, singing out into the encircling gloom with a sincerity and a vitality that is refreshing, and its medieval flavoring brings back delicious old-world memories of great cathedral windows dotting the fair landscapes of England and of France.

For the most part the Catholic churches of the United States are desecrated with caricatures of stained glass. Yet the Catholic Church was once the fruitful mother of artists, no less than of saints. For centuries, however, a blight has been put upon the great art of glass-making, until it has well-nigh perished from the earth. Go where we will throughout the length and breadth of this fair land, we will see the selfsame catalogue windows, the same insipid Madonnas, the same feminized saints, the same monotonous and perpetually repeated designs, the same stereotyped postures, without life, without interest, without individuality, without character.

The new rose of the Passionists puts within the reach of our Catholic people a luminous example of the exalted traditions and principles of the golden age of Christian art, making the interior of God's earthly dwelling a spontaneous outpouring of love and devotion and faith. The art of the stained-glass maker has been staggering so long and has been brought so low by the repeated blows of commercialism and narrow-mindedness, by culpable extravagance and sinful ignorance, that the delightful new wheel window of the Passionists, so splendid, so vital, and so inspiring, standing out almost solitary and alone amid so much that is unworthy and vulgar and dishonest and untruthful seems to streak the east with silver and to herald the dawn of a brighter day.

Japanese Fairy Tales

MARK J. MCNEAL, S.J.

FOLK lore is an interesting study. Though the facts alleged in fairy-tales are rarely of the kind on which historians rely, they are admittedly valuable as reflections of the character of the people among whom they are current. This is the value to be attached to the specimens of fiction herewith presented. It must be premised that the fabrications are not all of Japanese creation.

There is first of all that dear old and often-repeated tale that the Japanese business men always employ Chinese in positions of trust, especially where money is evolved. Actual observation during five years in Tokio and Yokohama, where most of the big business of Japan is centered, and where such practice ought therefore certainly to be in evidence, failed to convince me of the truth of this tale. Nor did daily conversation with resident Occidentals who were in a better position to observe than I was tend to corroborate the story. The banks, insurance companies, wholesale houses, steamship lines and large department stores were all, as far as any of us could see or learn, manned by Japanese from top to bottom. That the trust reposed in their own nationals was not altogether misplaced might be gathered from the flourishing condition of the majority of such enterprises. This condition could hardly have prevailed if forgery had been the order of the day and till-tapping or embezzlement the practice of the night.

When I remarked this to some of the advocates of this time-honored piece of fiction, I was sometimes confidentially assured that the trustworthy Chinaman was undoubtedly to be found tucked away in some secret apartment of the offices, where behind closed doors his immaculate honesty jealously guarded the hoarded gold in the interest of his Japanese master whose next of kin might never be trusted with a glimpse of it. There was verily an Oriental glamour about this that lent a new charm to the ancient legend. But it was hardly convincing, being rather too much of a piece with the Jesuit traps and K. of C. secret oaths that have reflected so much credit on the myth-makers of our own enlightened land.

I determined to drive for facts, and what I brought up from the bottom may be as interesting and perhaps as romantic as the exploded saga itself. Once upon a time Portugal had quite an Oriental Colonial Empire. One of its most flourishing outposts was the splendid city of Macao on the Chinese Coast just across the bay from Hong-Kong. The Portuguese Government pursued the policy of granting Portuguese citizenship to nations of that region who embraced the Catholic Faith. Such converts generally took Portuguese names. Inter-marriage between the old Portuguese settlers, and these people seems to have been quite common. As a consequence there now exists in Macao and its neighborhood a large mass of people bearing Portuguese names and conver-

sant with the Portuguese language, but of pure or almost pure Chinese race and decidedly what we would call Mongolian in appearance. They are Catholics.

When trade with the Orient revived in the middle of the nineteenth century these people were in demand throughout the Orient as *compradors*, middlemen, bank tellers and bookkeepers, their knowledge of both Eastern and Western languages and customs serving them in good stead and their Christian principles winning for them an enviable reputation for trustworthiness, especially with foreigners, who were somewhat shy of unregenerate Orientals. Naturally quite a number of these people were in the early days of foreign intercourse employed in the treaty ports of Japan. Two of them are actually so employed in Yokohama today in a bank where they frequently have dealings with tourists.

Another less venerable but rather more thrilling Japanese fairy-tale is the following: When during the Presidency of the late lamented Theodore Roosevelt the American fleet made its circuit of the globe, it was received with highest naval honors in Yokohama Bay. The Japanese squadron dressed in brightest colors was drawn up in two parallel lines, and between these the American ships passed in review. The Japanese were either so alarmed at the presence of a possibly hostile fleet in their waters, or thought it so good a chance to send the whole White Peril to the bottom that they had all their guns loaded with real shells and only refrained from letting drive at the American fleet because no suitable excuse was offered or because they were simply intimidated by the dauntless eyes of our gunners who were measuring the distance across the "perilous narrow seas" between. One version of this naïve tale has it that the Japanese guns were actually sighted and trained on our ships. Those who impugn the verisimilitude of this legend point to the fact that the American squadron was not being led by a total imbecile, that the American naval attaché and civilians on the shore might possibly have penetrated even Oriental secrecy in a matter so vital and that the fact that every Japanese gun was busy firing salutes of greeting during the whole manoeuvre seems hardly to agree with the statement about all or most of them being loaded for action against our fleet.

However, the story does meet with this corroboration. When the American sailors arrived on shore they found the whole town in gala attire to receive them, and the good time our boys had during that short stay in Japan was one of the most pleasing memories of their great circumnavigation. But, of course, every one knows that among the Japanese cordial hospitality is an unfailing sign of secret hostility. So the old story still lives on. Folk lore and fairy tales are interesting. Truth is more interesting, and more important, too, when dangerous international complications may arise from falsehood. It is high time that these and similar stories were stopped. They dishonor us, they are unjust to Japan.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

Industrial Autocracy

To the Editor of AMERICA:

Due to a typographical error, no doubt, in the article entitled "Industrial Autocracy" the statement appeared that "20 per cent of the population of this country directly controls 65 per cent of its wealth." The correct statistics taken from the report of the United States Commission on Industrial Relations show that 2 per cent of the population own 60 per cent of the wealth of the nation, 33 per cent of the people own 35 per cent of the wealth, while 65 per cent of the people own 5 per cent of the nation's wealth. This is certainly industrial autocracy.

Boston.

IGNATIUS W. COX, S. J.

Helping the Foreign Missions

To the Editor of AMERICA:

It was my privilege until recently to belong to a parish in New York City in which the spirit of devotion was truly remarkable. The pastor, a real shepherd, attributed whatever blessings the parish enjoyed to the prayers of the Foreign Missions, secured through the Society for the Propagation of the Faith, which receives the bulk of its revenue from minute offerings. If many of our pastors would put mite boxes, bearing the inscription, "The Foreign Missions Need a Penny a Week From You," in conspicuous places, they would be aiding the struggling missions, and their parishes would surely receive great spiritual rewards. This plan has been tried by St. Vincent de Paul conferences with remarkable success.

Westwood, N. J.

E. C. S.

The High Cost of Dying

To the Editor of AMERICA:

I have been a reader of AMERICA for some years, and always thought it could not afford to lend space to anything that was not true, but since reading about the high cost of dying I have changed my mind. Will AMERICA tell me of any paper that will insert a death notice for twenty cents a line? As to the casket: Mr. Horgan tells us that a casket costing \$150 is so rotten that the handles will not hold. I refer you to any legitimate undertaker and you can get a guarantee regarding such a casket. As for drapery; not two per cent of the undertakers are using it at this time, and most of the drapery is used because the families have no curtains. The rosette or door crepe is never charged for, and a good one is worth now about \$10. Moreover, when a family hangs flowers on it, this destroys the ribbon and sometimes the whole crepe. Porters: The undertaker charges the family just what the porters cost him, often giving each man a tip extra, and the porters always furnish their own gloves. Candles are usually sold at a profit big enough to care for the upkeep of the candelabra and for breakage. Undertakers would rather not handle such things at all. Coaches are hired out at the exorbitant profit of five per cent so when we hire a coach for \$8 the undertaker profits to the extent of forty cents. Such profiteering! Never did I hear of an automobile costing \$16 to Calvary; they cost \$12, and the undertaker makes a profit of ten per cent, some of which often goes to the chauffeur for going an extra block or two to oblige a patron. As for ferriage, almost every funeral uses the bridges. Now the pretty flowers. I have yet to meet the undertaker who wants to have anything to do with the flowers, as because of them, he usually has to send his coat to the tailor to be cleaned, and in many cases, either he or his assistants have a good coat ruined by them. The bereaved wife, relatives and friends will spend more for flowers than for the casket. What is the embalming scandal? As far as I can see the scandal is the

danger of contracting disease, yet the undertaker risks his own or his assistant's health or life for \$20. The costly clothing is twaddle, but the poor widow borrows from the undertaker, one or two hundred dollars for mourning clothes and dresses the children and herself in silk stockings, and dresses so low in front as to be disgusting. The undertaker gets no profit on that money; in some cases, not getting it back for months.

Now let us look at some other expenses of the funeral which costs the undertaker money instead of bringing profits: A new grave in Calvary cemetery will cost the family \$70; the undertaker will pay the same price for it, plus time and carfare, and it sometimes takes hours to do the errand. Profit in that? Yet that property or grave is not sold at a profit. Oh, no, only the undertaker makes on a funeral! There are churches in this city which will not trust the family for a Mass, and if the family has not the money to pay the priest will telephone the undertaker and try to hold him responsible. If there is any loss the church will be safe. The undertaker has to take all the chances. You can call the undertaker any time during the day and three hundred and sixty-five days a year, and he will come at once. He does not charge one dollar an hour and not do half an hour's work, after the manner of the carpenter, painter, plumber and other mechanics. He furnishes rugs, pedestals, flower-stands, etc. He will help the family in the bank and surrogate's court; he will do a dozen little things that an attorney would charge ten per cent for. I regret having to lose confidence in AMERICA, but when it devotes space to letters like Mr. Horgan's, it is time for its editor to get some data from the other side.

New York.

ALBERT FRANKE.

A View of the Press

To the Editor of AMERICA:

Two questions Mr. Harold Hall puts in his comment on "a very unique view of the press," which the undersigned discussed in the columns of your esteemed journal. Whatever Mr. Hall meant by "unique," it cannot properly be construed to mean that the humble holder of that view was alone in his belief. Perhaps Mr. Hall meant that the view was uncommon; certainly he could not have meant that view was the only one of its kind. The view he questions is assuredly not uncommon among newspapermen.

"Are we to wait," he asks, "till the readers are pure before endeavoring to purify the press? Why not help them become pure in principle and thought by working for a press that is straight and clean, honest and truthful?" In asking his two questions Mr. Hall would leave us but one conclusion, a conclusion that is rather too nearly a universal aspersion of the press.

Let him think, slowly, of the newspapers with the greatest circulation. Let him pause and ponder, for instance, upon the largest single group in this country of newspapers owned by a single interest. What name is likely to come forth from his memory? That name recalls the work "we, the people," are doing "for a press that is straight and clean, honest and truthful." That work has its gradations. From the point of large circulation, amounting, its promoters state, to one million, it runs the grade.

"Certainly if the majority of readers were high-principled the circulation of many papers would fall." In that admission Mr. Hall pointed to facts as well as to principles. Newspapers, in one sense, are the fruits of inclinations. The implication is patent. While the circulation of such papers increases, or is even maintained at its present figures, those who buy the papers are confirming the publisher's theories of journalism. It is from them, the readers, he reaps his ap-

plause; the encore he fits to the popular mood.

"The paper," says Mr. Hall, "as an organ of thought and opinion outthinks or prethinks the people." "Contrariwise! Nohow!" As an organ of thought and opinion the paper has an editor to write its thought and opinion for publication. Some editors pretend to be prophets, but they fool no one, not even themselves, not even "the people," as the individual American is wont to describe every one of the people but himself. Editors are themselves people. Editors, too, are thinking out their paper's editorials invariably after the facts have been revealed to them. Now and then we find a snap judgment published in the same edition in which the facts it discusses appear first. But the measured judgments of men who have the responsibility of voicing an editorial policy are formed, just about as Mr. Harold Hall's day-to-day opinions are formed, not only after the facts, but after the publication of the facts. They seldom "prethink" the people. Do they outthink them? How many priests believe they do? How many lawyers? How many doctors, engineers, educators, artists, artisans, clerks or laborers believe that the editors of their favorite papers outthink them? If one editor feels that he can prove he has outthought the people, put the question to the editor of his paper's nearest opponent in thought and opinion. Editors are, we might say, essentially human. Their position gives them some slight advantage—but the news is almost invariably "on the street" before they have marshaled their staid thoughts and opinions—and the veriest tyro who has read the news has already formed his judgment.

"The vast majority of people do as little thinking as possible, but they read the papers." Aside from the fact that that would be extremely difficult to prove, we know the people have the power of will. They are not bludgeoned into reading the papers they choose to read. Perhaps they often take what comes to hand; but it is human to take what appears to humans the best. They will continue to do so, and their choice cannot but make their chosen papers the more prosperous, whatever the principle of journalism those papers exemplify. The prosperous papers will survive; the others will perish.

Are we, then, to wait till the readers of those newspapers are pure before endeavoring to purify the newspapers? We are, unless we make it a personal mission to reform the principles of definite persons publishing specific papers. If it is logical to think that a single profession and its members can be cut out of the human race, that has not as yet by millions submitted its will to God and His Church, and be made perfect, or nearly so, without regard to the rest of the race and the purity of its universal heart, it is likewise logical to think with Mr. Hall, that we can first purify the press and then the people who make the press what it is. Reform the paper in need of reform and its circulation would diminish to the danger point of disappearance unless its readers, too, had been reformed to like and to live the good in its lately refreshed policies.

Perhaps the undersigned believes too ardently in democracy. As a part in his belief in democracy, however, he still adheres to the conviction that newspapers, being products of human minds and human hands, will continue to reflect, and not to deflect or uplift the course of man's development. In other words, newspapers, admirable as they are, despite their imperfections, will be true to "nature," will be as pure as the people who support them, no more, no less. The Church alone is doing the real work "for a press that is straight and clean, honest and truthful." The Church is doing the work where it is most effective, most practical, among the people. And thanks to that work, men, with their press, as we come to know them better, grow ever more lovable despite their admitted faults.

Crestwood, N. J.

LEO HILLMANN.

A M E R I C A

A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, AUGUST 21, 1920

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, CHARLES J. DEANE.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Address:
THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

The Parish School Bell

NOW the weary janitor bethinks him to refurbish his oil-can, if that be the manner in which these vessels are made apt for use. For the bell hangs silent these many weeks in the school tower, and a lubricant is needed to make its impending swing easier. Soon its notes will fill the air, replacing the summer liberty of the children by a bondage which they cannot reasonably be expected to appreciate.

But their parents must appreciate it, "value it," for them. This bell hangs in a tower, but from the tower mounts the Cross of Christ, its upright pointing the path to Heaven. It sprinkles with holy sounds the air, even as a consecrated church-bell, which alone serves a holier function. And, of course, no Catholic who has heard the fearful malediction of the gentle Saviour of the world on those who scandalize His little ones, will dare send his child to a school in which Jesus Christ is not made a daily and a welcome guest. Except in circumstances deemed sufficient by competent ecclesiastical authority, no one who is a Catholic, in reality as well as by title, *can in conscience permit his child to attend any school but a Catholic school.*

It is well to pray and it is necessary to pray, for without some prayer at least, there is no salvation, and we all know why Our Blessed Lord instituted the Sacraments. But there is something amiss with the religion of the man who wears a scapular and from time to time approaches the altar rails and all the while condemns his child, for whose soul he must answer on the last great day, to a school where Our Blessed Mother is regarded as a superstition, or where the saving Name of her Son may not be pronounced in loving adoration. That man's religion is not dead, necessarily, but it is not healthy; it does not run as it should, but limps painfully. The theologian, drawing upon the most charitable conclusions of his sublime science, will admit that a Catholic of this kind may possibly save his soul, either by mending his

ways or by favor of invincible ignorance. Yet, however consoling this thought to the pious soul, it is by no means consoling to reflect that most of our little children are in just such godless schools. Where are they to receive that religious training, lacking which and a miracle of grace, they can never become fervent practising Catholics of the type not ashamed to confess Christ before men? Out of stones God can raise up children to Abraham, but it is tempting God to look for miracles, to do that which we ourselves can accomplish. It is not probable that parents who without scruple send their children to schools in which, for fear of the law of men, God cannot be adored in spirit and in truth, will supply for the religious education of these little ones through extraordinary means.

And the result? Children lost to the Church, souls lost to God. It must needs be that scandals come, but woe to that man by whom the soul of the innocent child is murdered. Better that he had never been born.

The Essence of the Monroe Doctrine

IT was startling to Americans who know American history to hear from the lips of a presidential candidate that Article Ten of the Versailles Covenant was nothing more than the Monroe Doctrine in European or world-wide application. Article Ten is not difficult to understand. It pledges the members of the League to "respect and preserve against external aggression the territorial integrity and existing political independence of all members of the League." It guarantees political independence to League members but not to peoples, and its guarantee is to that precise form of independence now existing. Moreover it deliberately safeguards the territorial integrity of League members.

The Monroe Doctrine on the other hand is a statement of policy built on principle. It was given to the world at a time when self-determination of peoples was not a phrase but an ideal struggling for expression in the Western Hemisphere. The then youthful Republic of the West announced its fixed determination to keep European hands off the "Governments who have declared their independence and maintained it and whose independence we have on great consideration and on just principles acknowledged." The policy was as clear as the principle upon which it was based. That principle was self-determination. On it the Government of the United States was built, the "rights of peoples to determine the governments under which they would live as against the policy of force and selfish aggression." Founded on this principle it was but logical for America to make it the living ideal for the hemisphere in which she was the leading democracy. She could not do otherwise and be true to herself. The policy taking the name of the Monroe Doctrine was nothing more than a line of action bearing on the present and future relations between America and Europe that would hinge on the principle of self-determination. That is its essence.

Article Ten is the direct opposite. It is the antithesis not the essence of the Monroe Doctrine. If it were essentially the same its principle should be the same. But it is not. The signatories to the Covenant knew it was not or they would not have signed. The powers represented at Paris denied the principle of self-determination and substituted "territorial integrity" and "existing political independence" in the very wording of the document. Their guarantee moreover was not to the peoples of any hemisphere but to the "members of the League." At the doors of the Peace Conference peoples' accredited representatives were knocking for admittance when Article Ten was forming under the diplomat's pen. Admittance was denied, for admittance meant the acknowledgement of the principle of self-determination. Article Ten meant no such thing, so Article Ten came forth from secret covenants "openly arrived at" and took its place with "engagements," "treaties of arbitration" and "regional understandings." All such terms and phrases are perfectly in accord with European diplomacy.

The Monroe Doctrine is in accord with self-determination. It is American. It is democratic. It is the fuller expression of the principles contained in the Declaration of Independence. It means government built upon the consent of the governed, the will of a people carried out by a government of, for, and by the people. Article Ten is as much the essence of the Monroe Doctrine as imperialism is the essence of democracy.

Professional Secrets

SOUND ethical principles underlie the decision given recently by the Supreme Court of Nebraska, in refusing to sustain the suit brought against a physician by a patient for manifesting the fact that the latter was suffering from a communicable disease. If it is true, as would appear from the records, that the patient neglected to take the necessary means for preventing the spread of contagion, the doctor was only performing his duty in warning the landlady in question of the precautions to be adopted to safeguard her own health and that of other innocent persons. It is true that today when there is so marked a tendency to play fast and loose with principle, too much insistence cannot be laid on the inviolability of professional secrets. The stability of human relations demands that information committed to lawyers, physicians, nurses, and others of similar character, should not be divulged by them. It would be simply intolerable if there was not a well-grounded confidence that such secrets were locked up securely in the minds of those consulted and that only clients and patients retained the key. Violation of this confidence is a crime against individual rights and against the public good, meriting not only reprobation but punishment, and the high honor among the professions makes their members the very first to protest against any relaxation of the bond of secrecy.

Nevertheless, the Court did well to point out that there

are circumstances which deprive even such secrets of their inviolability. There are cases where charity requires that the secret be manifested. The public good is paramount to the individual good, and when the public good can be secured only by the disclosure of the secret, manifestation may be not only licit but obligatory. The same holds true when the manifestation of the secret is the only way of preventing the infliction of serious injury on an innocent third person by the person whose secret has been entrusted to another. About the general principles governing such cases there is no difficulty, for they are universally recognized; the application of them, however, is not always easy. At times nice discrimination and careful balancing of the various rights involved are demanded of the professional man who would steer his course safely and follow the line of his prevailing duty. Entrusted secrets belong to a highly privileged class, but there is only one secret which is privileged always, everywhere, under all circumstances and against every one, and that is the secret of the confessional.

Their Posterity is Here

WE are the posterity that our ancestors used to worry about; the present generation is made up of the very men and women whose future caused our fathers such anxiety. The mold of many a churchyard must be stirring uneasily if those who were laid there to rest can thus indicate that the worst forebodings they harbored concerning us have proved but too true. Mothers, for example, who promised their impatient little girls: "When you grow up, dears, you shall go into long skirts," could now see their married grand-daughters wearing short skirts still. Prim dames who once thought even the waltz very objectionable would now be expected to watch with composure the latest "animal dance." Departed fathers who fondly thought they were giving sons a rare treat by taking them to watch a balloon go up would now probably gasp with astonishment at seeing their youthful descendants of the second generation gayly ambitioning "the falling leaf" with a monoplane. Benignant grandmas who indulged their daughters' children by taking them to attend a long-expected presentation of "Little Lord Fauntleroy" would now be filled with pained amazement at seeing the boys and girls of those some-time children quite unable to be happy unless they witnessed nearly every day at the moving-picture theater some "spectacular," "problem" or "triangle" play in which the Fifth, Sixth and Seventh Commandments are "justifiably and artistically" broken. And the careful parents of long ago who felt a conscientious obligation of being aware just what books their children were reading would now sorrowfully note that the comparatively harmless "dime novel" of forty years ago has yielded in popularity with boys and girls in their early teens to the salacious best-seller.

No doubt those departed worthies, however, who used to show such concern about the prospective doings of

their posterity, would find here and there a crumb of comfort in the spectacle the world of today presents. For "these times" are nearly always bad, while "old times" are proverbially "good." To the men of some sixty years ago the world seemed to be going to the dogs very rapidly, yet it still wags merrily on and a hundred years from now our posterity will perhaps be referring to the period just after the Great War as those "good old times."

The Church's Attractiveness

IN English-speaking countries, since the conversion of Newman, an increasingly favorable change seems to be taking place in the average non-Catholic's attitude toward the Church, a change which during and after the Great War has been more marked than ever. To be loved and admired warmly Catholicism only needs, of course, to be known as it really is. If the erroneous and distorted notions of the Church to which the Protestant tradition began to give currency some four hundred years ago could be corrected or dissipated the heavenly beauty of Christ's immaculate spouse would become irresistibly attractive to all beholders. For the Church's striking unity, which persists in spite of the widest diversity in her children's race and politics, her singular continuity with the Apostolic times in polity and doctrine, her consummate catholicity, particularly in the world of today, and finally the splendor of her holiness which always manifests itself in stern condemnation of sin, is fostered by the Sacramental grace she offers men as an antidote to sin, "is encouraged by external means which others are now borrowing—ritual, art, retreats, Orders and confraternities"—an attractiveness which is deepened by the world's growing knowledge of the Church's rich devotional and theological literature and the daily beauty in the lives of so many of her children.

To indicate the altered attitude now assumed toward the Church by those outside her fold, Father Walker, in his excellent book on "The Problem of Reunion," cites the following passage from "The Outlook for Religion" by Dr. Orchard, "himself once a Free Churchman, but now a 'Free Catholic,' though by no means a Roman":

There is her [the Catholic Church's] great antiquity, which, whether it goes back to St. Peter or not, does go back to the primitive Church which shed its blood in streams for centuries to gain for us religious freedom. There is her wonderful fidelity to the faith. Rome may have added to and corrupted the faith; she has never come near denying or surrendering it. She retains in her worship the note of mystery; he is a poor Christian to whom the Mass makes no appeal with its unbroken representation of the sacrifice of Calvary offered every day on countless altars through all the changing centuries unchanged. It is the Church of the Saints: Augustine, Francis, Catherine; the Church of the mystics: Julian, Thomas à Kempis, John of the Cross; it was the spiritual home of Dante, Pascal, Newman; if she has sometimes persecuted her sons, none but she could have borne them: Abelard, Savonarola, Luther: a Christian must want some inheritance in a Church like that. And even if it prescribes the form somewhat rigidly, it keeps alive a passionate devotion; if it has surrounded the figure of Christ with a crowd of saints that seem to us to stand too near Him and dispute our adoration, Jesus Christ and Him crucified is the living heart of its religion, and it has never doubted that He should be worshiped. With all its call to an asceticism that some would judge out of place in genuine Christianity, with all its theological rigidity and imperial pride, it keeps a large heart for common humanity, and is the last Church in the West to retain the poor. One would consent to tramp many tortuous paths to come at the living founts they lead to, submit to many disagreeable things where it offers so much that is food for the hungry soul, put up with the rough iron-bound casket for the sake of the jewel it contains.

Then follows a paragraph describing some of the "old repulsions" Dr. Orchard finds in the Catholic Church, such as her "cruelty and intolerance," "the exclusive priesthood," "the claims of the Papacy," etc. Those who have the truth, however, cannot but be intolerant of error; it was Our Divine Lord Himself who at the Last Supper made the priesthood "exclusive," and He too it was, who by "Thou art Peter" based the "claims of the Papacy" on an impregnable rock. If the Church's non-Catholic critics could only see her as she actually is and not through the distorting mediums of prejudice and ignorance, and if they but had the skill to discern in her the difference between what is human and passing and what is eternal and Divine, the whole world would be enamored of the Church's unearthly loveliness, the Good Shepherd's prayer would soon be answered, and He would rejoice to see all His strayed sheep safely gathered at last into the one true Fold.

Literature

A MINSTREL OF GOD

MANY poets to whom the Catholic Faith in its fulness was beyond their grasp, found in her doctrines all that appealed to the longings of their souls. From the beauty of her ritual and the splendor of her worship they drew their sublimest inspirations; in the Maiden Mother they found the theme of their sweetest songs. Scott, Wordsworth, Poe and Rossetti have poured out Mary's praises in a way to rival the singing of her own children. All Christian poetry, someone has said, is but the flower of Catholic truth; and, if we accept Ruskin's definition of the art, it goes without saying that a poet is a better poet when inspired by Catholic ideals. Newman calls the Church

the poet of her children. "Her very being," he writes, "is poetry, every psalm, every petition, every collect, every versicle, the cross, the miter, the thurible, is a fulfilment of some dream of childhood or aspiration of youth." Rich in symbol and imagery to inspire song, she has trained melodious voices to choir her radiant loveliness, and to teach a world divorced from God that the beauties of nature are but reflections of an Omnipotent Poet. Catholic poets have, in the past, been numerous and renowned. While contributing richly to the literature of our language, they have at the same time furthered in no small way the spreading of Christ's Kingdom on earth and the sanctification of souls. And at the present moment, the tradition is being

maintained in the same high order: Minstrels of the Church have an acknowledged prominence in contemporary English poetry.

To poets Swinburne denied the right to mount a pulpit. "There are pulpits enough for all preachers in prose; the business of verse-writing is hardly to express convictions." Yet, poets at all times have assumed the attitude of teachers. Milton's purpose in "Paradise Lost" cannot be mistaken—to justify the ways of God to men; Spencer and Pope, Shelley and Browning were persistent preachers; and Wordsworth has said that he wished to be considered as a teacher or nothing. Good poets have never been the idle singers of an empty day, but have helped struggling souls to escape from the limitations of time and place to catch a glimpse of God. "No decent human being," notes John Ayscough in his "*Levia Pondera*," "can read any true poem without a lifting of his soul, and that at its best is prayer. . . . The poet's clear song lights a clearer fire among the thorns of our commonplace, we catch from him Alpine glimpses that touch close upon the heavens, his high thought begets a higher thought in us than our own, and each higher thought, by the Divine compassion, tends upward to the highest."

Father Edward F. Garesché, S.J., preaches God through his songs. He speaks to the heart as well as to the brain, quickening the inner consciousness and lifting man from the things of earth to the things of God. He is, first of all, a priest, and unconsciously out of the abundance of his heart the mouth has spoken. The priestly character is a golden thread glinting through the fabric of everything he has wrought; it is in the warp and woof of all his weaving. Things nearest the heart of a priest are the most fruitful of his inspirations. He sings of the priest at ordination as, "Strong from hence to call Thee from the skies"; and of the priest at Mass, when "every morn is Christmas morn"; and of the emotions that fill the heart of a priest as he gives for the first time the "palpitant, wistful Bread" to

"Wee children, with starry eyes
That still remember paradise."

It is again the priest's full heart that speaks in these lines:

Time was when ye were powerless,
To shrive and sign, anoint and bless.
Clasped, ye worshiped from afar,
That Host, as distant as a star.
Your palms were barren still, and cold,
Ye might not touch ye might not hold
God, whom the signs of bread enfold.

But now, ah now, most happy hands,
Ye hold the Saviour's swaddling bands,
Ye lift His tender limbs and keep,
The snowy bed where He doth sleep.
His Heart, His Blood, His Being fair,
All God and Man is in your care!
Ye are His guardians everywhere.

Father Garesché never tires of hymning "The King's Banquet"; he might well be called the laureate of the Eucharist. And for the delicate music-suggesting beauty of his numerous lyrics to the Blessed Virgin, he deserves the title of Our Lady's troubadour. To taste the lyrical and devotional quality of his Marian verses one need not go beyond the dedication of his volume, "The World and the Waters";

. . . I meekly plead
That, as I lift this shallow shell on high,
Brimmed with sweet waters, Thou unto my need—
Who to my prayer dost ever make reply—
Mayst take the gift, and ere its sweetness run,
Commend the lowly giver to thy Son.

In his essay on "Nature's Immortality," Francis Thompson tells us that only so far as a man lives in the life of God, does he come into sympathy with nature, and nature with him. "She is God's daughter, who stretches her hand only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so

close to the heart of nature as did the Seraph of Assisi who was close to the Heart of God." Father Garesché's intimacy with nature is evinced by such delicate lyrics as "The Voice of the Woods," "Earth's Praying," "Traces of God," "By April Waters," and the sounding stanzas of "Niagara." With the Psalmist he sings: "The heavens show forth the glory of God and the firmament declareth the work of His hands." That is the theme of "The Voices of Creatures," "Manifest," and "Sun-browned with Toil." In the cool music of dashing waters he sings of the chant "At the Leap of the Waters," as a "call to the sky of His might":

Loud hymn of the lake lands! from shore unto shore
Still clamor His praises who called thee to be,
Till the ears of the nation are tuned to thy roar,
And they hear the vast message He trusted to thee!

Spring and summer are also dear to the poet. No one who has read "A Song of Summer" will forget the exquisite personification of summer as a youth with "tresses fair as the tasseled corn,"

"His eyes as blue as the lakes that lie
And smile in the gleam of the cloudless sky."

But Father Garesché can also celebrate the joys of winter, for his description of "Niagara in Winter" is one of his finest pieces.

Many definitions have been formulated for lyrical poetry, but so vast is the range of the lyric that no definition seems adequate to express all it contains. "A true lyric," says Mr. Mabie, "simple, subjective, impassioned, has an interior music, a cadence and flow, which carry it to the heart and lodge it in the memory." Father Garesché's definition of the "poetry of pure song" as a "gush of music born with wings," is unique; the singing note vibrates through it:

A lyric is a song that springs
Unbidden, as a wild bird's heart
Ripples to music while its wings
Cleave the soft air apart.

Our priest-poet's lyrical power soars highest in his longer poems, as in his ode "To Margaret Mary in Heaven," "War Mothers," and especially "To Rose in Heaven," the imagery of which is so splendid and the music of its language so magical. It is a gale of melody blown from Heaven:

Tell—by the Gate
Did clustering cherubs wait
The coming of another flower as they?
Did they clap hand in glee
A welcome, Rose, to thee,
And bid thee in their rosy choir come play?

Father Garesché's lyrics have the sincerity of prayers. They are the expression of profound and ardent contemplation, which has taught the poet that not a leaf in all God's garden is without meaning. To him the visible world is a picture-book into which the sacred fingers of the Omnipotent have painted a faint suggestion of His own loveliness. The eyes of the pantheist saw a God in everything; those of a contemplative see God through everything, and "read His name ineffable in all the alphabet whose letters are this earth and the universe of stars."

EDWARD F. CARRIGAN, S.J.

RODIN'S STATUE "LE PENSEUR" IN PARIS

How desolate he sits within the shade
Of this despoiled fane. No joy alights his eye,
No glory wreathes his brow. The Cross on high
Stands bold and free; his anxious head is laid
Against his hand; his bullock trunk is made
To bend mind-wrung, and bronze lips frame a cry
Of pain. If such it be to think, then why
Do men pursue fierce Thought so unafraid?
No Thinker this; he does but brood on woe:
Thought lifts the head and sets the face aflame;

It clears the eye and lends to limbs the spring
Of faith and hope. Was Aristotle so?
Or Aquin? or broad-shouldered Greek? For shame
That bulk and flesh be set for Wisdom's king.

M. J. RIORDAN.

REVIEWS

My Three Years in America. By COUNT BERNSTORFF. New York: Charles Scribner's Sons. \$5.00.

Count Bernstorff has contributed to the real history of the war. His volume contains the secret or code correspondence that took place between the German Embassy in Washington and Berlin during the different crises that arose over the German methods of warfare. The former German Ambassador makes no effort to conceal his views. In page after page of his interesting chronicle the reader learns his attitude toward every movement that was launched by his home Government. While always submitting to instructions, he was fearless in criticising a policy that he thought would work against his ambition, which was to keep America from entering the conflict on the side of the Allies. No one who reads the volume can doubt that had Bernstorff's advice been taken there would have been a different sequel to the World War.

But Berlin never took American threats seriously. Rather than enter the war it was the conviction of those whose word went strongest in the councils of the German nation that America would submit to any policy if Germany saw fit to enforce it. From the German viewpoint the submarine was a weapon that alone could counteract the starving-out policy of the British blockade. If it meant death to the non-combatant so did the blockade. They were both means of waging war, which is never a gentle pastime, in an efficient manner. And with the passions of war at rest it is not impossible to find a great deal in the German view. If one group of nations could starve by slow process the non-combatants of the enemy group, why could not the enemy retaliate by sinking on sight the vessels bearing food and munitions? If there were passengers on board of a torpedoed ship they might be saved, but there was no saving the women and children whose food supply was cut off by the blockade policy.

There is nothing more interesting than the story of President Wilson's continued efforts to bring about peace. From the beginning to the end of Count Bernstorff's three years in the diplomatic service the President and Colonel House were at one in their sincere attempts to stop the European slaughter. They were at one too in their view of the freedom of the seas, and it was not the British view. But all peace efforts were shattered by the policy, or lack of policy, in Berlin. The Ambassador's explanation of the German defeat lies in the fact that both "before and during the war there were two systems in the Government of the country constantly at variance with each other and mutually corroding. Military and not political considerations finally swayed the decisions of the German Government." With a splendid military machine the nation went down to defeat. In the diplomatic battle the Entente won. America made their military victory possible and complete. G. C. T.

The Problem of Reunion.—Discussed Historically in Seven Essays. By LESLIE J. WALKER, S.J., M.A. New York: Longmans, Green & Co. \$4.50.

The seven convincing essays in this volume, which were written for the most part while the author was a chaplain at the front, naturally are meant for the Protestant rather than the Catholic reader. It is hard to see how any sincere non-Catholic who is longing for the reunion of Christendom can avoid the conclusion, after reading Father Walker's volume, that the only practical way of restoring unity of religious faith to the world is for each Protestant to accept individually the uncompromising

conditions set down by Rome, the "Mother of all the Churches." The arguments drawn by the author from the history of the Anglican Church seem to leave its "Catholic party" without a leg to stand on, for he proves that the religion founded by Henry VIII, Cranmer, and Elizabeth was unmistakably Protestant. He writes of the Catholicizing Anglicans thus:

Their claims are incompatible with their conduct. Their own Church neither teaches the doctrines which they preach, nor sanctions their practice. If she be Catholic, as they say, they should submit to her when she calls them to order. If she be not Catholic, but they are, they do not belong to her. To resist their Church, to disobey its bishops, to go counter to the doctrine of its Articles and to condemn its ordinances is to deny by this action that very Catholicity which in argument they so persistently maintain. It manifests, too, not a Catholic but a Protestant spirit. For to pick and choose what one will believe and how one will worship is no less Protestant because one appeals to Catholic tradition than if one appealed only to Scripture.

In the author's opinion the acceptance by the "Free Churches" of Anglican episcopacy is the first necessary step toward reunion. When Dissenters have become accustomed to the miter, their aversion to the tiara will soon grow less. Father Walker tells again the sad story of how England was cheated out of her Catholic Faith by a pack of dishonest, grasping, politicians; he lays bare the sophistries in the claim that the Reformation proved the sovereign remedy for "unrighteousness," examines "The Root of Diversity" between the Catholic Church and the Protestant sects, and in his final essay on "Exclusive Claims, Catholic and Roman," the author cogently demonstrates that in spite of heresy the Church's "faith has never altered; in spite of secessions, she is still Catholic and one; in spite of all that sin has done to destroy the march of sanctity it still endures." "The Problem of Reunion" is a book that should open the eyes of many an illogical Ritualist. W. D.

Democracy and Ideals.—A Definition. By JOHN ERSKINE. New York: George H. Doran Co. \$1.50.

This attempt to define the American character and its needs comes from one who served as chairman of the Army Educational Commission with the American forces in France, and as educational director of the American Expeditionary Force, University at Beaune. The fact may be worth noting in connection with the Smith-Towner bill, for though it is not likely that Mr. Erskine's ideas can have made much of an impression on the minds of soldiers, his book reveals the hazy sort of "educational values" that are likely to be inflicted on the coming generations of the country should this objectionable bill ever become law. In the preface we are reminded quite correctly "that we in the United States are detached from the past, and that this detachment is the striking fact in all our problems." But then instead of endeavoring to work out an interpretation of our actual past that might enable us to grow more intimately aware of what is solidly traditional in the nation, we are serenely invited to surrender our common-sense to the more exalted mental confusion of the university professor. Not only are we as a nation lamentably detached from the past, but owing to this detachment that same past in Mr. Erskine's reckoning ceases, somehow, to exist at all and drops out of consideration. Americans thus far have been living in the future, but in a very haphazard sort of a way. If we are to become and to remain a nation, there is no reason why we should not continue to dwell in this same indefinite region, only we must learn to collaborate for common ends.

For this we need ideals, and an ideal we are informed is "the solution of a present need which imagination proposes—imagination at once directed and subdued by experience, at once fortified and restrained by the will." The philosophy for all this is that of Emerson and of James and lest we be at a loss for models on the European continent to guarantee us against a feeling of provincialism, the author proposes for our imitation a type of the

French mind, now happily disappearing, for whom history only dates since 1789. But for all that university professors may say to the contrary, transcendentalism and pragmatism are not American philosophies. They could never be fit for any but a nation of "mild-eyed melancholy Lotos-eaters," at the very most and it is high time we came to realize that the philosophy that has made us the nation that we are is the philosophy of the Declaration of Independence. Back of Emerson and James lie Kant, Luther and Protestantism, whereas back of Jefferson's memorable utterances stand the Middle Ages with St. Thomas, Bellarmine and Suarez.

M. F. X. M.

St. Teresa (1515-1582) and Her First English Daughters. Adventures Perilous, being the story of That Faithful and Courageous Priest of God, Father John Gerard, S. J., Who, after a Life of Adventure and Many Hairbreadth Escapes, Came at Length into a Place of Peace. By E. M. WILMOT-BUXTON. F. R. Hist. St. Louis. B. Herder Book Co. \$1.50 each.

The first of these very readable biographies is a new volume in the "Notre Dame Series of Saints' Lives," the authors of which persistently maintain their anonymity still. There can be read once more the fascinating story of the Teresian Reform which an indomitable Spanish woman successfully carried through. Made a doctor of mystical theology, so to speak, by the Holy Spirit, St. Teresa was also a very practical person. Though she was sometimes raised in ecstasy while cooking the nuns' breakfast, she always kept the saucepan over the fire. She could luminously describe from her own experience the higher forms of prayer but she records in the same book her steadfast addition to fraternal charity, remarking: "I was always careful to keep in mind that I should neither say nor hear said of another what I would not wish to be said of myself. . . . So that it came to be recognized that when I was present the absent were safe." The concluding chapters of the book give an account of the Teresian Reform's spread outside of Spain, describe the first foundations in England, and tell how mother Bernadine Matthews, an American, led a little flock of Carmelites from Hoogstraet, Holland, to Fort Tobacco, Maryland, in 1790, the youngest child of that pioneer convent being the monastery recently founded on East Seventy-sixth Street, New York.

Mr. Wilmot-Buxton's interesting volume follows the career of Father John Gerard, an English Jesuit of the sixteenth century, who in his untiring quest for souls repeatedly evaded the priest hunters. Caught at last and confined in the Tower he survived the tortures that were a prelude to the death of many another Jesuit Father in those days. For he escaped from prison, and made his way to Rome where he died peacefully in 1637, a Confessor of the Faith.

W.D.

The Chronicles of America Series. ALLEN JOHNSON, Editor. New Haven: Yale University Press. Ten Volumes.

The titles and authors of this instalment are: "The Agrarian Crusade," by Solon J. Buck; "The Masters of Capital," by John Moody; "The Canadian Dominion," by Oscar D. Skelton; "Adventure of Oregon," by Constance Lindsay Skinner; "Our Foreigners," by Samuel P. Orth; "The Armies of Labor," by Samuel P. Orth; "The New South," by Holland Thompson; "The Railroad Builders," by John Moody; "The Paths of Inland Commerce," by Archer B. Hulbert; "The Fight for the Sea," by Ralph D. Paine.

In timely accord with the trend of current events this group of topics supplies much handy information for the student eager to glean from the past some help to a cure for present social or economic ills. As the primary need for general improvement is the speeding up of the machinery of production in order to compensate for the world-wide waste of the last four years the increase of the labor supply is first on the list of requisites. Here "Our Foreigners," with the outline

of the great racial infiltration of the past, points out the advantages to be gained and the dangers to be avoided. In the Chronicle of the organized wage-earners, "The Armies of Labor," and in "The Masters of Capital" there are allied topics of economic import that aptly take up and elaborate the issues between these two predominant factors in the general public welfare. The formative and transition years of these formidable combinations are reviewed and the leaders of the new dispensation are deftly sketched. Following this in the Chronicle of the welding of the States "The Railroad Builders," and that of the trail, road and waterway "The Paths of Inland Commerce," we have the story of the pioneer road and bridge builders who followed the red man's trails and with the development of American engineering science, evolved the progressive solutions of the transportation problem from the Conestoga wagon and the flatboat, through the canal era and the packet boat lines, to the great trans-continental railway routes of the present. What the War of 1812 was about, and the chief personalities in its naval conflicts take up the pages of "The Fight for a Free Sea."

Next come two volumes on social and industrial evolution, "The Agrarian Crusade," in which the entry of the farmer into politics is described with its painful readjustment of the complex situations following our rapid growth, and "The New South" whose purpose is to relate the development and discuss the manifestations of the new spirit animating that Southern society, the whole organization of which was changed by the Civil War. In the last two books of this group, "Adventurers of Oregon" and "The Canadian Dominion," are presented topics correlated to the settlement of the questions that "gave to both the United States and Canada a broad outlet on the Pacific, with the opportunity to expand their settlements to its shores and their commerce across its waters." Tribute is paid, in the first, to the master-builder, Dr. John McLoughlin, who "erected the moral structure of law and of just and humane principles in the wilderness." The second volume deals with "the expansion of the Dominion from sea to sea and the endeavor to make the unity of the political map a living reality." In medieval times the monks recorded the important events of their times in "Chronicles," but it must be remembered for this Yale Press series that it is not claimed these volumes completely exhaust the topics of which they treat. Their idea is through a continuity of short narratives "to make the traditions of the nation more real and vivid to those of our citizens who are not in the habit of reading history." The paths to a more detailed investigation are clearly indicated for those who desire to indulge in research.

T. F. M.

BOOKS AND AUTHORS

Short Stories.—"Children in the Mist" (Appleton, \$1.75), by George Madden Martin, is a collection of eight short stories, some of which are studies of real value, about the Negro of the new school. The sixth sketch, "Fire from Heaven," states with unusual power a question which is doubtless tormenting many of these black folk, groping through the mist of bondage to citizenship.—In a book called "The Story of Jack" (Pettibone-McLean Co., Dayton, O.), the first of seven tales, J. Horace Lytle tells interestingly how faithful to its master an Airedale terrier in Alaska proved to be. The other stories are also about dogs.—"The Eve of Pascua" (Doran, \$1.90), the tale which gives a title to Richard Dehan's recent book of sixteen short stories, though longer than the rest, is scarcely more interesting, for the author only reaches mediocrity in matter and manner.—Father P. J. Carroll's "Memory Sketches" (School Plays Publishing Co., South Bend, Ind., \$1.35), again takes the reader back to the Irish countryside. In twenty-four stories and sketches, he paints a faithful portrait of a Soggarth and his flock, giving at

the same time charming descriptions of the scenery, manners and pursuits of modern Ireland.

Ascetical Books.—Now that the sometime Father Alban Goodier, S. J., has been made Archbishop of Bombay, a new edition of his sermons and conferences is coming out, "The School of Love and Other Essays," and "Jesus Christ, the Son of God," (Benziger, \$1.25 each) being the volumes already at hand. The East Indian edition of the first-mentioned was favorably noticed in these columns some time ago, and the other volume consists of several courses of effective sermons which demonstrate the Divinity of Christ. Sister Agnes Mason, C. H. F., an Anglican nun who puts a Maltese Cross before her name, like a mere bishop, has let her community persuade her to write a book on "The Way of Beauty" (Longmans, \$1.75). The author seems to have read a number of moderns in the subject, but her observations are rather diffuse and impractical. A scholastic mind is needed to treat this elusive subject philosophically. "The Brides of Christ" (Matre & Co., Chicago, \$1.25) contains ten exhortations which Mother Mary Potter, foundress of the Little Company of Mary, gave her nuns. She tells them how to find in the Blessed Sacrament the model of all the virtues they need, stresses the importance of a cheerful, loving service, shows how they should complete by penance what is wanting in the passion of Christ, and ends with a chapter on "The Bride of Glory."

Socialism and Patriotism.—The Rev. Joseph J. Mereto's "The Red Conspiracy," (National Historical Society, New York, \$2.00) is an up-to-date exposé of the principles of Socialism, Communism and Bolshevism. The author has followed the growth of radicalism for years. His volume represents the remedies offered to the worker by Socialism in all its phases in their true light. The book is a mass of facts gathered from the utterances of well-known leaders of Socialistic thought, from Socialistic and radical papers and books. The author's reading has been wide and he has produced a volume that contains the authoritative statements of those who believe that destruction not reconstruction is the remedy for our social ills. The book is well indexed and closes with an appendix containing the account of the 1920 convention of the Socialist party of the United States. In "Patriotism and Popular Education" (Dutton), Henry Arthur Jones places the blame for the decay in popular tastes to the faulty method of English popular education. In the course of his volume the author takes a fling at the League of Nations, at H. G. Wells, and calls upon the Minister of Education to give the children of the land that specific training that will make them best fitted to serve the State. While belaying Germany in the course of his diatribe, Mr. Jones is a thorough Prussian in his own view of the State. For he advocates compulsory military training for the youthful Briton. The English reader may find points of interest in the book, but as a contribution to educational thought the volume is weak.

A Varied "Catholic Mind."—The August 22 number of that readable fortnightly opens with the Rev. Dr. O'Donnell's sketch of "The Freemason Society." Ridiculing the pretension of that organization to an origin dating from the "Knights Templars, Pythagoras, Euclid, Noah, Adam—and even beyond that to the celestial forces of stellar space," the author traces the sect's birthplace to an eighteenth century London tavern where certain clubs met for convivial purposes. He describes the various "Rites," defines as "knife-and-fork" Masons most of those who belong to the British and American lodges, and tells why the Church has banned the organization. Father Peter Finlay, S.J., then tells what "The Church's Remedies for Class Warfare" are, showing how she teaches that the doctrine of justice binds equally every class in the community and that all men are Christ's brethren. The third paper in the issue is Dr. Blanche Mary

Kelly's thoughts on "New Women." She reminds Catholic girls that "It is possible to be intellectual without ceasing to be womanly" and that while a "career" is of course a highly honorable and creditable possession, "when all is said and done, you cannot hear its prayers or tuck it into bed at night." The number ends with Archbishop Ireland's short exhortation, "Send Your Children to Catholic Schools."

For Pacifists and Travelers.—In the line of war-books Rufus M. Jones has written something unique. "A Service of Love in War Time" (Macmillan, \$2.50) is the story of the Quakers in the late war. Dealing mainly with the activities of the members of this sect in America, there is also a chapter on the activities of the English Quakers. It is a remarkable record of adherence to principle. The leaders of American Quakerism stood for the belief of their creed in the inherent wrong of war. They stated their case to government authorities, claimed and secured their exemptions and then went into the devastated areas, gave generous aid to the suffering populations, and that service received its meed of praise from all sufferers. The Quaker's contention is that if every individual refused to co-operate in the business of killing, there would be no killing. He fearlessly went before government authority and public opinion and refused to budge from his position. Many young Quakers suffered hardships in the army camps because of their convictions. But American Quakerism stood firm, and gave a service that was needed, though it cost dearly in terms of popular approval.—Readers of books of travel will enjoy "Chance and Change in China" (Doran, \$3.00) by A. S. Roe. The author gives a sympathetic traveler's impressions of the spirit now animating China's millions. It is neither a political nor an economic study but an impressionist view of the people who despite their numbers have no true ruler. China is still a land divided against itself and yet with broadening views. The great wall is breaking down and vision and outlook are wedging their way into the mind of a people that some day will perhaps become one of the world's greatest nations.

Insidious Propaganda.—James Baldwin's "The Story of Liberty" (American Book), a little book which its author has written to promote in our schools "the movement known as Americanization," especially by calling "attention to the ties of kinship and the common interests which exist between the two great branches of the Anglo-Saxon race" seems to be a bit of pro-British propaganda against which our school boards should be on their guard. If that lone, lorn "Anglo-Saxon" whom Mr. Dooley found dwelling at Dobbs Ferry some years ago still survives he will probably enjoy "The Story of Liberty" very much. The book will hardly appeal, however, either to old-fashioned Americans who believe that our separation from England in 1776 was not an unmixed misfortune for us, nor to the millions of other Americans who are not of English ancestry. Those of Irish lineage, indeed, will be particularly interested to learn that the British Empire, or rather, to speak more correctly, the "British Commonwealth of Nations" has always been passionately devoted to "valiantly defending the cause of justice and humanity throughout the world." Text-books like "The Story of Liberty" will well bear watching.

"Animism" Gone Mad.—Catholics accept the Biblical narrative of God's revelation of Himself to the human race; and believe that since the fall and the promise of redemption man's religion has been revealed and supernatural. They look upon so-called primitives, whether of archaic or of present types, as degenerations from the race which God created; and would not be perturbed in their faith, were these primitives to be found as far removed from revealed religion as is Dr. Frederick Schleier of Columbia University. However, they

are glad that Catholic students of anthropology, like the Austrian Dr. Schmidt and the American Dr. Mills, find traces of primitive revelation in the most degenerate races, both past and of today; and that rationalistic anthropologists flit from theory to theory in their quest to explain the religious phenomena that are world-wide. Animism sought to find the origin of religion in the idea of a spirit, which animated a thing. Then pre-animism postulated that impersonal magic power antedated the idea of an animating spirit, and gave rise to the notion of a supramundane spiritual force at work in nature. Karutz finds the origin of religion in the emanations from lodestones, amulets, and talismans. These emanations were not attributed by primitives to a spirit indwelling in the stone, nor to a pre-animistic and universally diffused *mana*; but to impersonal qualities of the mysterious amulets. *Ecco*, the origin of all religion! To this emanatism Dr. Schleiter leans in his "Religion and Culture, a Critical Survey of Methods of Approach to Religious Phenomena." (Columbia University Press, \$2.00.) He has nothing much to lean upon.

A Spaniard on Mexico.—When Mr. Blasco Ibanez began to write for the *New York Times* and the *Chicago Tribune* the articles on "Mexico in Revolution" (Dutton, \$2.00) now brought together in a book, President Carranza was still living. But the death of the First Chief and the new revolution do not affect the value of the volume. For its value lies in an impartial estimate of those who have made Mexico a byword on the lips of nations. It is the author's contention that revolution is profitable for the few, that the great mass of the population are the sufferers and that the real men of peace who could make their nation one of the most prosperous in the New World are quite powerless in the hands of Mexican militarists. For every bandit leader is at heart a militarist and Mexico for the past ten years has been under the sway of bandits. Prating of liberty they tyrannize and loot. The remedy for Mexico is a government of civilians. While speaking against the tyranny of Diaz the writer admits that there has been neither peace nor prosperity south of the Rio Grande since that dictator's death. Mr. Ibanez condemns the vacillating policy of the United States and advocates as the first constructive measure the refusal of all money loans to the political bandits at present in the Mexican saddle.

EDUCATION

The Knights and the Smith Bill

FOLLOWING the track of the Catholic Educational Association, the Knights of Columbus, assembled in national convention in New York, have adopted a splendid resolution against the Smith-Towner proposal to create a Federal educational bureaucracy. As is shown by the appended report, the Knights adopt the position assumed by AMERICA from the first:

"Another matter which bears upon the good of the Order has been brought to the attention of the Committee by several of the delegates. It is the matter of the proposed nationalization of the education systems of the several States. We think it may be said that no proposal affecting the education of the youth of our land can be a matter of indifference to the Knights of Columbus or alien to the good of our Order. Upwards of half a million American citizens are present or represented in this body today. Many of us are parents and perhaps more of us in the Providence of God are destined to be parents, and therefore we have a direct interest, either *in esse* or *in posse* in everything pertaining to the youth of our country. Furthermore, as American citizens, we are interested in the education of the youth of the United States, realizing the obvious fact that the youth of today is the citizenry of tomorrow. And judged by the number of communications of one kind or another which

your Committee has received relating to this subject we believe that our interest is sharply challenged by a proposed scheme of education under national control which has found strong advocacy and equally strong opposition among educators, lay and clerical, Catholic and non-Catholic, public officials and representatives throughout the country. Popularly the plan has become known widely as the Smith-Towner bill (H. R. 7; S. 1017.)

THE HEART OF THE BILL

"WE have become well accustomed to the view that local schools, being the exclusive concern of the several States and constitutionally no concern of the Federal Government, the several States and not the Federal Government, should support and control such schools. The bill in question, however, would revise that principle by providing for the establishment of a Department headed by a Secretary of Education, who would direct and control the education of the children of the several States. It is proposed to appropriate one hundred million dollars to carry out this plan, and presumably this vast sum would have to be raised by Federal taxation. Although the national debt is estimated to be at the present time between twenty-five and thirty billions of dollars, no good citizen would object to the addition of another hundred million dollars if it could be shown that the benefit to our children is commensurate with the expenditure. The point, however, which seems to be most worthy of emphasis in considering this matter of great national concern is not so much that it involves a huge outlay of money, not so much that it would be likely to lead to the establishment of a political machine, but that it vests in one individual, the Secretary of Education, a measure of authority and control denied to any other official. We are aware that great emphasis is laid by proponents of this measure upon the claim that 'all educational facilities shall be encouraged by the provisions of the act, and that all these facilities shall be organized, supervised and administered exclusively by the legally constituted State and local authorities of said State,' but, says the bill, 'the Secretary of Education shall exercise no authority in relation thereto *except as herein provided to insure that all funds apportioned to said State shall be used for the purpose for which they are appropriated and, in accordance with the provisions of this act, accepted by said State.*'

"It is to be noted that the exception is significant and all-inclusive. No one but the Secretary of Education shall judge whether the State is properly using the money appropriated, therefore it seems plain that in this regard the Federal Government and not the State exercises actual control. The Federal Government, of course, will follow its money.

"Remembering that there is a condition attached to the payment of any part of this money to any given State, it is helpful to a right conclusion on the merits of this bill to observe that the Federal Secretary would have the power to require any State which makes application to submit its educational credentials to him, for according to the act the State must report to the Secretary on these various matters. First, instruction of illiterates ten years of age and over; second, the Americanization of immigrants, teaching them to speak and read the English language and to understand and appreciate the spirit and purpose of the American Government; third, plans for the payment of teachers' salaries; fourth, providing better instruction and extending school terms established in rural schools; fifth, the extension and foundation of public libraries for educational purposes; sixth, orders regulating the length of the school term, providing compulsory attendance, and making English the basic language of instruction; seventh, physical education and instruction in the principles of health and hygiene, providing dental clinics and otherwise promoting physical and mental welfare; eighth, the preparation of teachers for public-school service, in-

provement of teachers already in service, and establishment of scholarships.

THE BILL CONDEMNED

"THIS report which the Secretary of Education would have the power to call upon the State to make must of course be made with such particulars and details as the Secretary may require. If it meets with his approval, the State applying is admitted to co-operation with the Federal Government. If the Secretary decides not to approve, the plan of the State must be changed to conform to his idea of fitness. He is the arbiter, not the State, and in the event of conflict the Federal authority would, of course, have precedence. After approval, the Secretary might yet withhold the State's quota, if in his opinion the State had inaugurated any educational program not in keeping with the provisions of the act. Inevitably, if the Federal Government has to finance the schools, it must direct how the money is to be used. This in our judgment spells control.

"We make no attempt at passing judgment on the motives back of this measure. We merely say that whenever the Federal Government undertakes to control and direct the education of the young, it becomes despotic. It usurps the function of the parent, and it deprives the State of its constitutional prerogatives in the premises. We recommend the adoption of the following resolution:

The Supreme Council of the Knights of Columbus, in annual session assembled, hereby protest against the enactment of the Smith-Towner bill as being both in substance and in form subversive of the right of the several States to direct, support and control, each its own system of education, as a bureaucratic policy directly in conflict with American principles and precedents and obstructive to the normal development of real education in a democracy."

Certain proponents of the bill, whose energy is greater than their common-sense, are asserting that the spirit which opposes the Smith-Towner monstrosity is an un-American spirit. But in view of their magnificent record in war and peace, will anyone dare assert that the Knights of Columbus, in reproaching the Smith bill, are actuated by an un-American spirit?

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Canada's First "Semaine Sociale"

IN the United States the news of a convention does not create much stir. Very few days are without one. Consequently the reading public is apt to pass over the item concerning the recent gathering of social students in Montreal with but a cursory glance. The fact of their meeting and the record of their proceedings deserve, however, the attention of all Catholics alive to the needs of society today, and to the Church's ability to satisfy them.

The gathering is a particular species of convention to which the French give the name *Semaine Sociale*, a week of social study. "A walking university" it is called by Mgr. Gibier, and the term defines it very well. Realizing that the Church has an ample fund of principles and directions for the reconstruction of society along its present lines, and clearly understanding that to have her principles adopted and her directions followed requires primarily a campaign of education, French Catholic social students and workers have adopted the *Semaine Sociale* as one of the most effective means of instruction.

CHIEF STUDY

EVERY year, in different cities of France, during a whole week, with three or four sittings a day, there gathers together a large number of Catholics interested in the welfare of man—to go to school! In fact, the convention has many of the aspects of a classroom. The lecturer is generally a professor,

always a specialist. The auditors are pupils, assembled not to discuss, not to suggest, not to legislate, but to learn. The lectures follow a concerted plan, treating different phases of the main question, yet the course is not purely academic like the Wednesday afternoon drawing-room lectures at Mrs. Van Whist's. Their object is to give the operative faculties a generous impulse through the intellect. The graduate after this week-long term leaves for his or her own sphere of action with the heart full of a new zeal to work under the direction of a well-stored and oft-times cleared intellect. "Study for action" is the motto adopted.

The weeks of social study have been so successful in France, Belgium, Holland, Spain, and South America, that the "School of Popular Social Teaching" decided to organize the institution in Canada. That their decision has pleased the Holy Father is shown by a letter read at the first meeting in which the Pope highly commends the work and bestows the Apostolic Benediction on those who attend. The Archbishop of Montreal, Mgr. Bruchesi, who has encouraged the undertaking from the beginning, opened the series of lectures with a High Mass, during which he preached an eloquent sermon showing the need of such study and inspiring all with determination to reap the utmost benefit from the courses offered. His Grace has assisted at all the lectures which his many duties permitted him to attend.

Having determined to found the "University," there remained the choice of subjects, and treatment. A certain section of the vast field of social science had to be selected for intensive cultivation. Having in mind, doubtless, the words of Pius X. "Catholics occupied with the social question should study and ever keep in view . . . the Encyclical letters of Leo XIII," the committee in charge chose "*Rerum Novarum*" for the subject of their discussions. Nothing more appropriate could have been thought of. The famous letter on the condition of labor is the Magna Charta of the twentieth century. No one can pretend to competency in solving social questions who has not spent hours of serious study on the great Pope's utterances.

SPECIAL TOPICS

THE various lectures in Montreal have as a consequence of the choice of the committee found their chain of unity in exposing point after point, principle after principle the letter "*Rerum Novarum*." The first conference was given by Father Archambault, S.J., one of the principal organizers of the convention, to whom its success is in a large measure due. The learned and devoted social worker gave a clear analysis of the Encyclical and explained the object and spirit of the week's study. That afternoon the lecturer was M. Gay Vanier who outlined the social movement which caused the publication of the letter on labor. He described the causes of the abnormal state of society which occasioned the Pope's pronouncement, and gave a very interesting account of the work of the Catholic social students in the different countries of the world before the appearance of "*Rerum Novarum*." He was followed by Mgr. Lapointe who vividly described the social crisis which has now existed for more than a century. In the evening the *seminaires* spent an hour in adoration before the Blessed Sacrament in *quo sunt omnes thesauri sapientiae et scientiae*. The Rev. Father Tardif, S.S.S. preached a sermon for the occasion.

On Tuesday M. A. Saint-Pierre, in a sociological study, bristling with figures, analyzed the condition of workers in Canada and l'Abbe Lucien Pinault presented the remedy proposed by the Socialists and showed its philosophical shortcomings. In the afternoon M. André Fauteun described the fatal consequences of Socialism. L'Abbe A. Curotte, a well-known theologian, proved the impossibility of absolute equality in the social body, and using the human body and the mystical body of Christ as elements for an argument from analogy, justified Divine Provi-

dence in its conservation of social inequalities. That evening Senator Chapais in a stirring oration pictured the action of the Church on society throughout the ages.

We have limited this account of the proceedings to a bare outline of the lectures because to treat them fully is impossible here. The subject-matter is given to show the plan followed. The *Semaine Sociale* has fully justified the hopes of its founders. Everyone in attendance is enthusiastic in his praise of it and an ardent apostle for its continuance. Without any doubt, the institution would be a success in the United States. No better introductory subject could be chosen than "*Rerum Novarum*." Vague and superficial ideas taken from this famous letter, joined with a natural sympathy with the workers' cause, are not sufficient for Catholic social workers. The age needs men of science, men of good-will, and many such will be formed in this popular university.

THOMAS O'REILLY BOYLE.

NOTE AND COMMENT

The Hague Congress of Christian Labor Unions

A PROTEST was made by the Congress of Christian Labor Unions in session at Amsterdam early in July, against the boycott leveled at Hungary by the International Trade Unionists. The Congress passed a resolution against the Red Menace and appointed a committee to visit Hungary and make public a true report on the Hungarian situation. The world at large knows little of the extreme need of that country. There was present at the Congress a Hungarian representative acting in behalf of 190,000 workers.

United States Steel Report on Earnings

THE following official report was issued by the United States Steel Corporation on its earnings during the last quarter:

The United States Steel Corporation had net earnings of \$43,155,705 in the quarter ended June 30 after providing for operating expenses, ordinary maintenance, estimated Federal taxes and interest on bonds of subsidiary concerns. This total was \$1,066,686 larger than in the March quarter, and while the gain was hardly as much as had been expected in financial circles, still the quarter's results were the largest since the third quarter of 1918.

The management set aside \$602,100 more for depreciation and sinking fund accounts than in the March period. The balance available for dividends was \$26,435,533, compared with \$26,031,785 in the preceding quarter, which, after providing for the preferred stock dividend, left the equivalent of \$3.96 per share of common stock. In the half year ended with June the balance of profit applicable to junior stock dividends was \$7.84.

The report is interesting in view of the fact that the investigating committee of the Interchurch Movement declares that the just causes "for which the workers of the corporation struck" last year still persist, that the twelve-hour day is still in force, and that unless labor conditions are remedied by the corporation another strike is inevitable.

The Perils of the Ouija-Board

THE leading article in the August *Queen's Work*, a number of improved appearance and exceptional interest, is Father Gruender's notable paper on the ouija-board. Drawing on his knowledge of experimental psychology he shows with the help of diagrams, that many of the phenomena obtained from the use of the planchette can be assigned to merely natural causes. Owing to the close connection of the ouija-board, however, with forbidden Spiritistic practices, the author shows that its use is full of peril. The chief dangers being these: The first lies in

the fact that you must surrender the voluntary control of your bodily actions. The second that you lay yourself open to the possibility of betraying your most secret thoughts, some of which may do untold harm to others. Then continued dealing with the ouija-board undermines the health, dabbling with the mysterious creates an irresistible craving for it and, worst of all, the ouija-board's "silly answers—philosophy and wáter in general," have robbed many Catholics of their faith. "In the name of common sense, then" is Father Gruender's closing appeal, "throw the ouija-board out of your parlor."

The Modern Parent's After-War Problems

THE August number of the *Social Hygiene Bulletin* in discussing the moral let-down that has followed the war quotes Dean Jones of Yale on parental neglect as a contributing factor to present startling social conditions. Speaking about a large percentage of modern parents Dean Jones says.

It is astonishing how much faith many parents have that Divine Providence will bring up their children. They are becoming more and more indulgent. There is no longer insistence on the sacredness of the moral code. . . . The children of today are the parents of tomorrow. Will they in turn acquiesce to continually lowering standards? What will then be the result? So-called modern "liberty" is fast approaching license. . . . The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or to our college towns, to our cities or to any one class of society. They are nation-wide and world-wide.

The young people of today have come in for a large degree of criticism. Much of it is warranted. But they are not alone responsible for the error of their ways. They are strong or weak in proportion to the moral strength or weakness of their homes. And they do not make their homes. Their parents do.

The Failure of Socialism in Austria

IN a special article written for the *Daily American Tribune* Dr. Funder, the editor of the *Reichspost* of Vienna, gives a startling account of the Socialistic fiasco in Austria. The result of the socialization of industry was as follows:

So great was the power of this magic word, and the terror lest these ideas should be earnestly carried out, that immediately the whole spirit and desire of enterprise was paralyzed; a series of works and concerns were sold to foreigners, who hoped to be able, with the help of the foreign missions, to protect themselves against the attacks of the workmen. There ensued a standstill and stoppage in business life, which became the cause of the later high prices.

The bulk of the workers asked for higher wages and refused the offer of co-administration. The total deficit of five State industries which had been socialized amounted to eighty million kronen in nine months. Before the war Austria with twenty-eight million people had to pay eleven million kronen for the support of the Court domains. Today instead of the profits promised by Socialists from the seizure of the Court domains, there is a debt of thirty-eight million kronen for the administration of the same domains. The promises of Socialism have eventuated in Austrian near-bankruptcy with the people paying the price, not the Socialistic leaders.

The Influence of the Moving Picture

THE New York *Evening Mail* recently made a very strong plea for the improvement of the movies. As influences in the lives of the people they cannot be ignored for:

It is probably no exaggeration to say the movies possess ten times the preachment power of the pulpits these days. They do not always use it well. They sometimes misuse it

flagrantly. But the power to influence mind and conduct for the best is undoubtedly theirs. The occasion for such a use is at hand. It has just been pointed out by Pope Benedict in his letter deploring the evil effects of the war which has left so many of civilization's old ideals trampled in its tracks. Any one who reads the papers can agree with his Holiness that a respect for conjugal fidelity and a respect for constituted authority have waned since the bullets flew over Flanders fields. There has been a psychological change in a large portion of the public mind that bodes no good for the future of the republic.

What a different generation would grow up in America if our children in their most popular form of recreation witnessed the triumph of character instead of the silly sentimentality that too often flashes in glory across the screen. Thoughtful people are alive to the power that is behind the camera. In bulk at present that power is not wielded for a better America. State and municipal censorship that really censors is necessary. But censorship to be real must represent the people not the box-office or a warped moral element of the people.

The Ku Klux Klan in Florida

A RATHER strange item appeared in the *Florida Times Union* announcing the revival of the Ku Klux Klan. The Knights of the Ku Klux Klan organized in 1915 claim to be as necessary as their predecessors of reconstruction days in the South. The *Times Union* states:

Its announced purpose is to inculcate the sacred principles and noble ideals of chivalry, the development of character, the protection of the home and the chastity of womanhood, the exemplification of a pure patriotism, the preservation of American ideals and the maintenance of white supremacy. Only native-born American citizens who believe in the tenets of the Christian religion and owe no allegiance of any degree or nature to any foreign Government, political institution, sect, or people are eligible for membership.

It is evident that the only Americans qualified for membership are the Indians, as they are the real native-born Americans. It would be well worth the new organization's efforts to make their conditions of membership conform to true American principles. They might bend their energies for instance, toward eliminating mob murder, an American disgrace that has not decreased in sections boasting of their "Americanism."

An International Center for the Catholic Press

FROM Fribourg, Switzerland, comes word of the formation of an international Catholic press committee whose purpose is to strengthen the Catholic press of the world by a movement international in character. Its bulletin announces:

The first step in this direction is centralization of the Catholic forces in an institute which, like a central telephone station, can make the needed connections with all countries. To effect this there has been established in Fribourg, Switzerland, a Catholic International Press Committee (C.I.P.C.). This committee is already composed of representatives from many countries and its number is steadily growing. Its first task is to investigate the condition of the Catholic press throughout the world. Then, on the basis of this information, an international center for the Catholic press will be established. A further object, still quite distant, is the founding of an international paper, that will appear in four languages: English, Spanish, German and French. To effect this a considerable financial outlay will be required. And the C. I. P. C. is now working to secure the necessary funds. It will not of course be necessary to found new papers in every country, since the attempt will be made to unite with papers already existing in the different lands. These papers, then, will adopt the common program. The C. I. P. C. would assist in financing those papers with the money it is now collecting. The character of these papers would not be purely religious. Rather, resting on the principles of our holy religion as a groundwork and fighting for truth, they should stand at the head of progress and lead the way in all fields.

A very important point made by the committee is the immediate need for united action. Catholic interests are no more local than are Catholic principles. And if Catholic principles are to function in the reconstruction of a shattered world they need a medium of expression that is world-wide.

Bolshevism as Understood by Bolsheviks

BERTRAND RUSSELL is contributing to the *Nation* a series of articles on Soviet Russia that are clearing up many misconceptions of the land of the Bolshevik. While the writer holds that the Russian Government is not imperialistic in spirit he believes "it might easily but for Lenin become a Bonapartist military autocracy":

The Government will be driven more and more from mere self-preservation to a policy of imperialism. The Entente has been doing everything to expose Germany to a Russian invasion of arms and leaflets, by allowing Poland to engage in a disastrous war and compelling Germany to disarm. All Asia lies open to Bolshevik ambitions. . . . If the Western Powers insist upon war, another spirit which is already beginning to show itself, will become dominant. Conquest will be the only alternative to submission.

Bolshevism is not a rule of the majority, nor is it democracy. Ninety per cent of Russians are peasants, and submit to Bolshevism because they have to submit. They are ruled by a fanatical minority. Russia is but the first battle-ground. Communism is to be established throughout the world. A world-revolution is Bolshevism's aim.

The American Legion and an American Resolution

THE following resolution was adopted by New York State Post 33 of the American Legion:

WHEREAS, by the Constitution of the United States, no authority to control or regulate education within the States has been delegated to the Federal Government, and

WHEREAS, there is now pending in the Congress of the United States, a measure known as the Smith-Towner bill (H. R. 7, S. 1017) which while purporting to be a bill to encourage education within the States, is in reality a bill to establish Federal control of education within the States, and

WHEREAS, we believe that Federal control of the local schools is not only in violation of the spirit and the letter of the Constitution, but also a bureaucratic policy contrary to American principles and practice, and harmful to the best interests of education among a democratic people, therefore be it

Resolved, that we protest against the enactment of the Smith-Towner bill, or of any measure which tends to centralize at Washington, that control of the local schools which under the Constitution of the United States is reserved to the respective States, or to the people; and be it further

Resolved, that a copy of these resolutions be forwarded to the Senators from the State of New York and to our representatives in the lower house.

The American Legion stands for Americanism. The example of Post 33 will be an incentive to other Posts and to individual Legion members to protest against the un-American attack on our educational system.

The After-War Increase in Millionaires

THAT war has its financial triumphs not reaped by soldiers is patent from the recent Government report stating that there has been an increase in American millionaires since 1917. American millionaires now number 20,000. Men who have incomes of \$50,000 according to Government classification are millionaires. Of the twenty-eight richest Americans about one-half reside in New York State. Officials of the Internal Revenue Department estimate that there are 16,000 men who have incomes of \$50,000 to \$750,000. The official announcement of this increase in concentrated capital will not help toward stabilizing industrial conditions.